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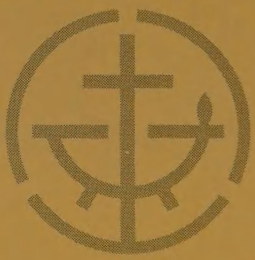

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CHRIST IN
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CHRIST IN THE WORLD OF TO-DAY

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A RECORD OF THE
CHURCH CONGRESS IN THE UNITED STATES
ON ITS FIFTY-THIRD ANNIVERSARY
A. D. MCMXXVII

WITH AN INTRODUCTION

BY

THE GENERAL CHAIRMAN

CHARLES LEWIS SLATTERY

NEW YORK
CHARLES SCRIBNER'S SONS
1927

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INTRODUCTION

In June, 1927, the Church Congress met for the first time on the Pacific coast. A good many people from all parts of the country were at the sessions in San Francisco, and interested people from California and its neighbors made up a representative national gathering.

The Church Congress is an unofficial body of the Episcopal Church. Its aim is free discussion of moral, theological, ecclesiastical, and religious questions. No vote is ever taken at the close of a debate, and there is no legislation. It has no authority to speak for the Church, nor does it attempt to do so. The General Convention, made up of the House of Bishops and the House of Clerical and Lay Deputies, alone has that authority. The Church Congress, however, has been of great assistance to the General Convention, in clarifying issues, in defining terms, in promoting mutual understanding among the schools of thought in the Church, and above all in creating a spirit of comprehensiveness and friendship.

The Executive Committee, of which the Rev. Professor Loring W. Batten, D.D., is chairman, and the Rev. Samuel M. Dorrance is secretary, bears the

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brunt of the labor in preparation for the Congress. This committee selects the topics to be discussed and invites the speakers. Its aim is to secure the best representatives of various points of view, that when the debate closes the hearers of the speeches or the readers of the printed reports may feel that they have a fairly rounded idea of the whole problem. There is often violent difference of opinion, but there is invariable courtesy, patience, and willingness to learn.

At San Francisco one speech was so misinterpreted by an unfortunate newspaper report that the whole country was discussing what the writer did not say. Any one who knows the difficulty which the average reporter has with theological or ecclesiastical language should not have been deceived. Yet many letters were written inveighing against a theory which, so far as I at least know, not one clergyman in the Church holds, raging against it as if at least half the Church were in danger of adopting it. The plea made by the writer of this speech was for sympathy and patience, in place of the Pharisaical shrugging of shoulders and drawing up of garments when the bewildered youth of our colleges try to find their way in the new world which has come since the Great War. Surely this is a message which is needed now as our Saviour found it necessary in His day. The good old clergy and the good old lay people are apt to grow hard and sour, and to repel

the speculations of youth, so that a grim mutual misunderstanding shuts off the leadership which might be given to youth by old age and the inspiration and adventure which might come to old age from youth. Our Saviour Himself died while still a young man, and died because he scandalized the old saints of Jerusalem. We should beware lest we stand with the scribes, Pharisees, and hypocrites, and not with Him.

There are undoubted risks in the free discussion of great moral and religious problems. Freedom is always perilous. But a Church which is alive will welcome the expression of open and frank differences of opinion when such differences exist. It will face the difficulties, and facing them may hope to solve them; to come out into a larger, higher, and richer truth than any one group of earnest men could find unchallenged and alone.

Men of lesser courage draw off into congenial groups where all more or less agree, and soothe one another with the confirmation of prejudices as well as convictions. A church which believes itself really part of the Holy Catholic Church of the Ages will venture to assemble the valiant spirits, all loyal to Christ, who violently dissent from one another's conventions, beliefs, and loyalties. All will be climbing the mountain, some by one path, some by another. They will look down into the deep abyss, and they will gaze up the sheer ascent. All will

meet the pain, hardship, and sorrow of the journey; but if they persist, they will meet at the summit, and there they will find the Lord Christ, the loving Master of them all.

CHARLES LEWIS SLATTERY,
General Chairman of the Church Congress.

DIOCESAN HOUSE
BOSTON
25 JULY, 1927

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CHRIST IN THE WORLD OF TO-DAY

ADDRESS OF WELCOME

By Edward Lambe Parsons
Bishop of California

It has been for a long time the thought of a good many of us in this part of the world that some day the Church Congress might meet with us. As the Congress season came on and we read about what was going to be discussed in Richmond or St. Louis we had a longing of heart to be there that we might hear the addresses, papers, and discussions, and meet all the Churchmen who were there. Then the season would go by and we read the reports and wished again that we had been there. Very few of us ever did get to the meetings.

It was a happy moment when, after the invitation sent by the Bishop and Council of this Diocese to the Committee which had in charge the interests of the Congress, the reply came saying you would accept the invitation for 1927. We felt that we needed the stimulus of the Church Congress because of all that it would mean to the things of the Church in this part of the world. We welcome you here in deep earnestness. We are glad to have you here, and we hope that when you leave us you will be glad that you came to San Francisco. We welcome you.

AN ADDRESS BY THE PRESIDING BISHOP

The Presiding Bishop was introduced to the Church Congress by the Presiding Officer in the following words:

"It is one of the fixed rules of the Church Congress that all speakers, appointed and voluntary, shall stick to the subject. It is not always easy to do so, and to-night we are going to depart from the custom. We have a new speaker and no rules apply to him—that is, we want him to say what he will."

THE BISHOP'S ADDRESS

Doctor, you are very kind, and I shall use your indulgence in thinking aloud with you informally for a few minutes. I feel it is an occasion upon which we should think aloud together.

In the first place, I came here for a double reason: first, because the Church Congress so graciously invited me and secondly, because I wanted to come. Indeed, I should have been here very shortly even if your gathering had not been held here or you had not invited me to be present, and that because of the fact that I am trying to visit the entire Church as speedily as I conveniently can.

During the eighteen months which have elapsed since I first began my itinerary I have been able to

establish points of personal contact in nearly two-thirds of the Dioceses and Districts of the Church and have been in forty-one of the forty-eight States of our country. Such an itinerary was first suggested to me in rather a semiserious way. On my way to Utica from New York City about seventeen months ago I met on the train a clergyman of the Church, with whom I was unacquainted and who, professedly, did not know me. He was seated in the diner at a table for two and I took the vacant chair opposite him. He said nothing and I discreetly followed suit. Finally, however, he looked at me and I said: "Clergyman of the Church?" He replied: "Yes, and you?" I said: "The same." After a silent moment or two I asked: "How far are you going?" He said: "Poughkeepsie." Another pause and again I queried: "Your name?" He gave it—a very honored name in the annals of the Church. Again an interval and then he shot out: "And yours?" I told him and he commented: "I thought so." "Now," he said, "we are acquainted, and as you are a younger man than I and as I am supremely interested in you and your work, I am going to presume to give you a little fatherly advice." I told him he would find me both attentive and receptive. "Well," he said, "to begin with, there is no one with a grain of common sense who would believe half the papers are saying about you and your accomplishments." I agreed with him very thoroughly and so told him. He then continued: "That is frank almost to brutality, but it is also fact and I am stating it for your

profit. Now, for your consolation, I suggest that you go around and meet our people—see them and let them see you, for I want you to know that, of all your pictures I have seen published in these same papers, you have every one of them beat a mile." And while I have never attached much significance to my appearance, yet I agreed with him on that subject too. The conversation, laconic as it was, set me to thinking and it occurred to me that possibly it might be worth while to follow my good friend's advice and let the people see, not me, but see the Church through me and thus establish, personally, an official point of contact, so that in my work for the Church I would have personal knowledge of every environment and not have to be dependent upon second-hand information. And then I also felt that if there were one thing lacking in our Church more than another it was a sense of unity, a sense of family relationship, a sense that there was no gap between Maine and California, a sense that we were all one, and that our interests were common; and that, if there were everywhere realization that as one household we had common headquarters, it might bring the Church more fully together and enable us all to understand each other as we should do as children of the Father and brethren with Christ Jesus. So it was I decided then and there that I would see to it that our organization at headquarters should not endeavor to administer healing through distant treatment only, but that the head of that organization would make his way here, there,

and everywhere, to look into the faces of the different members of it, and let them look into his face, and pray for such intimate communion of fellowship as would make for reciprocal welfare and mutual confidence. You will be glad, I am sure, to know that the experiment has been very satisfactory indeed, so far at least as I am concerned. I cannot know fully what may have been accomplished in the numerous places I have visited, but the reaction seems to be of such nature as to encourage all of us, and make us feel that in some manner there has been augmented a sense of spiritual communication and fellowship—a growing realization through the Church that we are all one in the body of Christ, and that when one member suffers all the others suffer with him, and when one member is honored all the others rejoice.

For your assurance I feel you should know further that, in so far as the administration of affairs at headquarters is concerned, favorable judgment has been passed upon it by leading business laymen, as well as by Bishops and Presbyters of the Church. And this judgment was retroactive for the six years beginning in 1920 as well.

When I went to live in New York and realized the responsibilities of my office—which, God knows, I did not seek, but am trying to the fullest extent of my powers to meet—I determined there was no need for any change in the personnel of our office force. For six years previous to that time I had been a member of the National Council and so was quite familiar

with all its affairs. I knew that the six different Departments were manned with efficient Executive Secretaries and that all the officers of the Council were thoroughly qualified for their positions. My first act was to call them together in executive session and tell them of my confidence in them and of my desire for their continuance as my associates. I informed them that each one would be held responsible for the proper conduct of the affairs of his office and that, consistent therewith, each one would have authority expansive enough to justify the holding of all to such responsibility. Relative to them, my judgment is that they are all men above the ordinary and have had valuable experience in the work of their respective positions. We have weekly meetings, in cabinet session, at which our whole work is sympathetically and thoroughly discussed, greatly to our individual profit and the universal welfare of our common task.

Then, in the appointment of the Evaluation Committee, ordered by the General Convention, I endeavored to select men qualified by training and vocation for such service. Any one not familiar with the duties of that committee can hardly conceive the difficulty attending its selection, for everything pertaining to the Church from Alpha to Omega had to be committed to it for investigation and evaluation. Some of its members I selected from those who were insistent that our administration could be materially improved. Others I called from the ranks of those who thought matters were well enough to

be let alone. I tried to include every point of view and think I was fairly successful.

Again, in the appointment of the National Commission on Evangelism, I went over the whole Church from centre to circumference in completing its membership. In both cases I sought and got of the best. In such hands as I have in all these various relations outlined are the affairs of our family at the present time.

Thus, then, have we joined together what might be called the mechanical frame of our Body. But now, however, I want to accentuate that this was all done in order that our Body should be fit for the indwelling of the Holy Spirit of God. Putting first things first, at headquarters, every week morning at nine o'clock some members of the household gather in the chapel and in communion with the Master partake of the Blessed Sacrament of His Body and Blood; and not only that portion of the family in continental America but also that in all our Missions adjacent thereto and in all the isles of the sea and the countries beyond the seas are made present with us, as for them we offer up our prayers. I wonder if it does not mean something to you, dear Brethren, here to-night, that this morning, before you had arisen from your slumber, prayers had gone up from our holy altar for you? You had been presented before the throne, not only of the Eternal God, but the kind and loving Father, and His protecting care invoked for you in all the duties of the day. That occurs daily in your home at headquar-

ters whether it happens at your own domestic hearth or not. There is no member of our Church who is not thus remembered in prayer every day. Members of the Church Congress, here from all parts of our country, I ask you again, does it not mean something to you in that there is not a day when you are not brought into the presence of the Father by us and the blessing of His love and protecting care besought for you?

What are the apparent results? Well, whatever the cause, as I have said several times here, the Church, in my judgment, is in splendid condition for the accomplishment of her great purpose in the world. I feel that we are close to God in the relationship that is supreme—the spiritual relationship. As I have gone through these forty-one States, through these seventy-odd Dioceses and Districts I have mentioned; as I have come in contact with the life of the Church in the Synods of our eight Provinces, I have felt that the Spirit of God was moving upon the face of the waters and that out of any present possible chaos and out of any pervading gloom, there must come, there would come, order and light. For it all I thank God and take courage, and under the sense of an awesome obligation I am led to believe that deliverance is ours, in discharge of the duty devolved upon us, by a closer walk with God, and that calm and heavenly frame that reveals the light upon the road which leads us to the Lamb. This closer walk we all need. If we need it, we should want it. If we want it, we should seek it.

And if we seek it, He who has the power will so direct us in the fulness of His love, and in such measure, that we shall realize we have it. It is ours to walk in this light, because we are children of the Light—of that Light which lighteth every man who cometh into the world. In the way of that Light, with St. Paul, "In all things we are more than conquerors through Him that loved us. For we are persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Because I must leave you to-night, Dr. Batten has shown me this great courtesy. I was glad to come here and am sorry I have to go before the close of your session. I would travel 10,000 miles any time to be with the Bishop of California. To me, from the first day I have known him, his presence has ever been a benediction. And I would travel 10,000 miles again to be present at a session of the Church Congress, or any other congress or organization that is part and parcel of our Church. I have sat and listened with interest and gratitude. I carry away the impression that it is not for us to so consider matters of disagreement among us as to keep us apart, but that it is ours to so dwell upon all matters of agreement as to knit us more closely together in fellowship and Christian love.

To the Bishop of California, who, with other Bishops, Presbyters, and laymen of our Church, is about to depart for the great meeting at Lausanne,

I would suggest that there is one basis of common unity, and that is World Peace in Jesus Christ. Upon this all religious bodies can agree, and out of such agreement there might reasonably issue other common grounds of unanimity. In this great movement the Church must take the lead and, following in the footsteps of the Master, demonstrate to the world that love is the important thing in all life. This world will become for us what we are praying it may become, only when the Church works as she prays. I submit a good beginning, at least, could be made at Lausanne, and the influence of the Bishop of California to that end would be very great.

And, now, I wish you all good night, and also that all the happiness I pray for you may come to you. If it should thus come, it will be all that you could desire and your joy will be full. Good night, and God bless you every one.

SERMON

A NEW COMMANDMENT

By The Rt. Rev. William T. Capers, D.D.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another.
—St. John 13 : 34–35.

Whatever may have been commanded through the "law and the prophets" concerning the obligation of love from man to God and from man to man, here is indeed a new commandment because of the fact that new relationships are being revealed. Hitherto the Old Testament had revealed God in His peculiar relationship to certain people and for this reason, with few exceptions, the universality of God's love as that of father to all humanity is not the message either of "the law" or of "the prophets." And as a corollary of this fact the Old Testament does not present the idea of the universal brotherhood of man. If these ideas are absent from the Old Testament it is not at all surprising to find them entirely absent from extrabiblical writings from the earliest times up to the Christian era. In this fact is found the characteristic differentiating principle of the Christian religion. With the Incarnation of the

Son of God came the reorganization of the social order; for Christ came into human life as the Eternal, Only-begotten Son of God; and in taking upon Himself human nature He became just as truly the Eternal Son of Man. Under the conditions of His Incarnation Christ revealed the FATHERHOOD of God and in His FATHERHOOD love is revealed as His essential character. Therefore the love of God is the very heart of the Christian religion and the giving of this love constitutes the Gospel message. The Synoptic Gospels set forth the love of God almost exclusively under the doctrine of the Fatherhood of God, while the Fourth Gospel presents God's love under more specific terms, but the love of God as Father to all humanity and its corollary, the brotherhood of man, are the message of each one of the Gospels. The Fourth Gospel, however, gives an emphasis to the uniqueness of this love by making large use of the word ἀγαπάω (agapao) which was practically unknown in its full content, as used in the New Testament, until Christ drafted it and baptized it with His own regenerating love. The etymology of ἀγαπάω (agapao) seems to be uncertain, but it is traced back to roots expressing "admiration," "taking pride in," "taking pleasure," "hence αγάπη (agapē) represents that love which is bestowed through the act of selection and through the sense of complacency based upon the perception of things in the object that attract and please." In biblical Greek ἀγάπη (agapē) is used exclusively where man's love for God comes

under consideration; it here implies the recognition of the adorable and loving character of Deity. The use of this word in this sense is all the more interesting when it is found that in extrabiblical Greek love as extending from the gods to man seems to be an unknown conception, for "according to Aristotle and Chrysostom ἀγάπη (agapē) has place not in those who rule with reference to those they rule over, and so it seems that ἀγάπη (agapē) had by reason of its inherent signification and classical use an antecedent fitness to express the biblical idea of religious love; this, however, should not be construed to mean that the word carried already in extrabiblical Greek all the content of Scriptural conception. In the profane usage the moral, spiritual element was yet lacking, although the elements of choice and rational attachment were given." With this understanding of the significance of our Saviour's use of this word ἀγαπάω (agapaō) in giving His New Commandment, I will ask your consideration of this one question: How are we keeping faith with Christ in reference to this commandment?

I think that this question can more easily be answered by making first a most serious examination into the ways of our present life, with the purpose of discovering how we may be breaking our Lord's New Commandment, "that ye love one another; even as I have loved you."

Now, as the Church is expressing her life through many means and instrumentalities, the simplest and most direct way to get at the present-day self-ex-

pression of the Church would be to inquire into some of these "means and instrumentalities" as they reflect the life and thought of the Church. Possibly of all these "means and instrumentalities" the three most potent would be: Our Church papers, our Church clubs, and our Churchmanship.

THE AIMS AND PURPOSES OF OUR CHURCH PAPERS

First. The Church paper is essential to the advancement of God's Kingdom, for it is the medium of information, a teacher, a preacher, and a leader, and in addition it is potentially a unifying principle within the corporate life of the Church. Ideally the Church paper is an ambassador of Christ's and a representative of "His bride," the Church. The Church paper, then, should carry in its columns the brightest and noblest of thought, the most exalted ideals of brotherliness and the message of love, peace, and good-will among men. While it should stand for "*The Faith*," it should take opposing ground in the spirit of generosity and Christlike consideration. While it should be a hard fighter for the truth, yet it should win its adversary as Christ won His, just by the sheer force of character. This should be the animating spirit of our papers. But as I read them—and a veritable flood of them overflows into my office, national and Diocesan—I cannot see in them, with some notable exceptions, any such lofty aims and purposes. The tendency is to degrade them into purely sectarian publications representative of certain schools of thought, and as far

as their influence may go they are making brotherly love within the Church most difficult and are little better than blind guides. Of course, freedom of speech and the liberty of the press should be cherished and protected, but the Church paper that exists for its own party and puts every one under its ban that disagrees with its declarations is living in open disobedience to the New Commandment of our Lord. It seems to me the height of presumption for any one paper to put itself in the attitude of possessing all knowledge, and in consequence to put all differing opinions and judgments in the category of heresy, or schism, or dishonest opposition. The editor that writes with such certainty of himself as to relegate his opponent to the outer darkness of ignorance or prejudice misses his vocation. The reading public of to-day is too well enlightened to be fed up on invectives and partisan leadership. The popularity of our Church papers does not depend upon sensationalism on the one hand, or violent partisanship on the other, but upon their fulness of the knowledge of things pertaining to the Kingdom of God, coupled with their broad sympathy in the understanding of the problems of life. The public is hungry for knowledge and the multitudes are lifting up their hands asking for guidance in their spiritual thinking, and in consequence the Church paper of to-day has the greatest opportunity that it has ever had for instructing the people in things religious and in wholesome truths.

OUR CHURCH CLUBS AND SOCIETIES

Second. There is a growing tendency to form clubs and societies and agencies within the Church for the purpose of building up separating walls. I am not able to speak upon this subject out of my own personal experience, because I do not belong to any organization within the Church, but my observation as an outsider leads me to believe that the Church is suffering great harm because of organizations within it that are camped, as it were, against each other; and they are ready always for battle array. It is indeed a tragedy to think that within our own fold there should be groups here and there that are organized for the definite purpose of emphasizing differences and minimizing agreements. It does very little good indeed for us to be talking about a world-wide Church unity while at the same time we are hammering the very life out of each other through these various partisan organizations. I suppose that it is perfectly natural and lawful for members of the same Church to separate into congenial groups of thought and of enterprise and of definite convictions, but unless these groups realize that the call is not "to arms" but "to the Cross" the Church cannot profit by their counsels.

THE MEANING OF CHURCHMANSHIP

Third. Churchmanship is largely the resultant of temperament and prejudice. I do not suppose that intellectual judgment has much place in a man's

Churchmanship. Think, for instance, of the strange combinations that we find in the description of a man's Churchmanship. Here are some of the combinations I have found, a rationalistic-ritualistic-Broad Churchman, a High-Church-Prayer-Book Churchman, a Low-Church-ritualist, a plain-Prayer-Book-Broad Churchman, etc., etc. As irrational as a man's Churchmanship is, yet it seems to have an uncanny force within the councils of the Church, and so we find that there are cleavages within the Church which work serious harm to her unity and well-being, and as a consequence there is a failure on the part of the legislation of the Church to carry forward great enterprises for Christ and His Kingdom. It seems to me that I find justification in this statement in the failure of the General Convention to make a real worth-while contribution to the Church through its revision of the Prayer Book. As I have reviewed the various alterations of the offices of the Prayer Book that have thus far been authorized, I find that they represent an effort at compromise among the various parties of the Church. There is no evidence of a prevailing mind that has unity in itself and carries with it the past and at the same time is really meeting the need of the future. I am of the opinion that when another generation is given the revision of the present Prayer Book as revised there will be found little in it to suggest that the revisers were knit together in the bonds of true fellowship, nor will they find much to edify them in reference to the science of liturgics. I am impressed

with the idea that the revision of the Prayer Book, as it is now progressing, is indicative of the irrational manner in which our Church people group themselves under various conceptions of Churchmanship and then proceed to give vital force to the Church through their deliberations.

Now, if I am in any way correct in my analysis of the mind of the Church to-day, I think it will be seen that we are not keeping faith with Christ because of our failure to give loyal obedience to His New Commandment. This being true, then our greatest need is to learn to love. I have already emphasized the significance of the use that Christ made of the word ἀγαπάω (agapaō) in the giving of His New Commandment. As already stated, the roots from which this word derives its meaning express the ideas of "admiration," "taking pride in," "taking pleasure in"; hence, the content of the word carries with it the act of selection, the act of will and mind as well as of heart. When we study this word as our Saviour uses it, we find that He requires us to love our enemies, and He makes this the rule of *that life* which is to have fellowship with Him, and then in the words of the text He requires of His Disciples that they love one another as He has loved them. When we take into consideration the unlovableness of His Disciples, their weakness and their continued faithlessness, it can easily be seen that Christ's love for them was based upon the essential relationship between Himself and them as brother to brother, for He was to be their "Elder

Brother" because they were to become, through the gift of the Holy Spirit, sons indeed of God, the Eternal Father. The whole genius of the Christian religion is based upon a rational understanding of the inherent worth of God's child; hence love was to become the binding force in God's Kingdom. No one can study the life of Christ and the history of the early Church without realizing that sectarianism and religious bigotry and factional pride were as abhorrent to the genius of the Church as were idolatry, adultery, and any other of the hideous vices of the human heart. Our Lord could not have begun His Kingdom on earth without laying, as the chief corner-stone, His New Commandment, that "ye love one another; even as I have loved you." It seems to me, my dear Brethren, that this commandment of our Lord's lays upon us an obligation as the first duty in our Christian life to approach each other with a resolute will and a courageous determination, to base our relationship upon the principle of love. I am of the opinion that prejudices and natural antagonisms are so easily followed and the selfishness of the human heart is so dominant as well-nigh to paralyze the will and make impotent the desire for brotherly love. But the Church can never go forward until we begin to stress the godlike that is in each one of us, and to emphasize day by day our agreements and the common purpose for which we are all living. If I can do nothing else in this sermon than to arouse the conscience to the grievous sin of disobedience to this

commandment, I feel that I shall not have preached in vain. One of the difficulties in our religious life is the thought which leads us to believe that our religion and our opinions are purely personal. Bishop Temple, in his most helpful little book, *Personal Religion and the Life of Fellowship*, sets forth this thought most strikingly in the following paragraphs: "The Christian life is a life of membership in a society. The true Christian inevitably finds himself linked up with his fellow Christians in the common experience of joy in the knowledge of God's love and of service rendered in gratitude for that love. And yet we perpetually slip back into treating our religion as a purely personal affair. In our Lord's teaching our relationship to God is always set forth as a family relationship; we are children before our Father. But often we tend to think only of the relation of child and father, while ignoring the relation of child and child in the one family; we behave as if each one were an only child. This is a form of practical polytheism, for it really involves that each has his own God. In Christ's teaching we are fellow members of God's family, and are to approach the Father as such." Here is the very essence of our religion, the relationship that we bear to one another because each one of us is the child of Our Father in Heaven.

Whatever criticisms may be passed upon the theology of St. Paul, it cannot be successfully proved that he added one whit to Christ's doctrine of the Fatherhood of God. And it must be remembered

that it is upon this doctrine that St. Paul based his whole conception of the unity of the Church. "Now, therefore," he writes, "ye are no more strangers, but fellow citizens with the saints, and of the household of God." This Church Congress could not make a finer contribution to the well-being of the Church than to pass such resolutions as would discredit the spirit of bigotry and unbrotherliness within our own fold, and at the same time stress the idea that infinite truth must demand an eternal quest and that each pure heart has its contribution to make toward the sum total of truth as apprehended by man. Dear Brethren, the strength and glory of the Church rests in the true fellowship of the believers, and the ground of this fellowship is *that love* through which we exercise the will, the intellect, and the heart. Now, the amazing thing about the Christian religion is that it calls into exercise the prime faculties of our threefold nature and co-ordinates them by requiring us to do the things that are fundamentally essential to our highest self-expression. As an illustration of this statement, how almost commonplace these words sound: "Love one another; even as I have loved you." And yet, when the weight of these words is considered in their full connotation, it will be seen that the obedience of them brings to man that spiritual exercise which involves his intellectual comprehension of God, his true estimate of his brother man, and also brings him into mortal conflict with every vice and foible of his own nature. There is a theological content in these

words that summarizes our faith in such a way as to make conformity to God's character its ultimate objective as above every other loyalty. This is why it is so much easier to be a good Churchman than it is to be a good Christian. And this is the "Why" of all the uncharitable criticisms and the cock-sureness of the partisan; for to "speak the truth in love" is an expression of a mind and heart attuned to the will of Christ. Therefore, I affirm that the greatest need of the Church to-day is not an increased membership, but more Christians. The Church needs men and women, boys and girls, who are possessed of obedient hearts of love; this is her dire need and the whole world is waiting upon it. There is no use to talk about world peace until the Church first learns the true meaning of this New Commandment of her Lord's—"that ye love one another; even as I have loved you." When we begin faithfully to apply ourselves, as a Church, to this New Commandment, then we will be in a position to study our relationship to all other Christians of whatever name or sort. It may be well, however, for us to consider for a moment the fact that this Commandment bears upon "all who profess and call themselves Christians." There is a brotherhood that breaks over the separating walls of denominationalism and its joy is realized in the fellowship of the Elder Brother, Jesus Christ our Lord. Whatever may be the fundamental differentiating principles that are separating the denominations each from the other, yet the fellowship of Christ is common to us all and the

more real this fellowship the more unreal become our barriers. Loyalty to Christ can never mean disloyalty to His Church, but loyalty to the Church oftentimes draws us into disobedience to His Commandment, "that ye love one another; even as I have loved you." Christian unity can only proceed out of the discovery that Christ Jesus is not an Episcopalian, or a Presbyterian, or a Roman Catholic, or any other denomination or branch of His Holy Catholic Church, but the Brother-man of humanity, the Elder Son, the God-man. And in this discovery divided Christendom will find its way back over the pathway of love into such a unity as to win the world to Christ; for "by this shall all men know that ye are my disciples, if ye love one another."

All that I have said thus far bears more especially upon "attitudes" and "dispositions" of "groups" and "parties" within the Church in their relation to each other. I wish now to make a more personal application of the text. In giving this New Commandment our Lord was not only binding the disciples together with a threefold cord of love, but He was giving to the members of His Church the very touchstone of Christian character—"By this shall all men know that ye are my disciples, if ye love one another." Creeds and dogmas are as essential to the guidance of the Church through the centuries as are the stars and compass to the course of the ship across the seas, but they are not the power, nor the character of the Church. The true character of the Church is seen in the likeness of her membership to her

Head, Jesus Christ. Hence the individual is the true witness of the fact of Christ. So long as there is one Christian in the world who is faithfully living out the life of Christ among his fellow men, Christ's life will be known. This is the real significance of the Sacraments of the Church, for through them God takes up His abode in each individual life. Our Lord lays great emphasis upon this truth; He says: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." The gift to each believer is the indwelling of God, and the truth of this indwelling must of necessity be seen in the life of that individual who wills and talks and acts like God, his indwelling Father. From this it will be seen that in the last analysis the greatest responsibility rests upon the individual member of the Church. Now, just here is where the Church is losing her power. The individual member is shifting personal responsibility for conduct from himself to the corporate life of the Church. For instance, General Convention, or Diocesan Council or Church, or Church Club may pass the strongest resolutions possible condemning some social sin that is eating into the very heart of the home, or the State, or the nation, and yet according to experience it is found that the individual has shifted from himself the responsibility for the enforcement of these resolutions, through example, onto the corporate body. He is proud of his Church for putting on record a protest against some blighting social sin, but he fails to real-

ize that the moral responsibility for making effective these resolutions is primarily his and constitutes his first and most binding obligation to Christ. It seems to me that possibly this is the greatest danger that the Church is in to-day; namely, living nobly her life through creed and corporate action, but failing to realize upon these expressions of her mind and soul because of the disobedience of her membership. This is why there are so many societies within the Church and within the State and nation that have for their end the remedy of some particular sin or social wrong: the individual has shifted his responsibility from himself onto a society. And we know that the most impersonal thing in the world is a society. Societies cannot sin; it is the individual in the society that sins; and he sins because he does not love. There is not a wrong that cannot be healed through love, and love represents the service and sacrifice of the individual. Yes, love represents more than this —it represents the spirit of the individual who has found his life by losing it; it represents Calvary and the Cross. Our Lord's challenge is: "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." Jesus Christ was not the only one foreordained to suffer crucifixion: every follower of His must feel the pain, not only of the Cross of Calvary, but also of his own cross, for this is the law of life. And here is the test that Christ puts His every follower through: "A new commandment I give unto you, that ye love one another; even as I have loved you."

My dear Brethren, as we look upon the financial prosperity of the membership of our Church and realize her pre-eminent position of leadership in the social and civic life of our nation, we should have the gravest sense of responsibility to Jesus Christ in reference to the faithful observance of the New Commandment that He has given us. We should examine ourselves in regard to our personal influence and the sacrifices that we are making to render effective this command. Such questions as these should come to us: Am I suffering any of the pains of crucifixion that others may have a larger share of my prosperity? Are any of the pleasures of life mine at the expense of others? Does my life represent leadership, through personal example in the battle for civic righteousness? Are the poor and disadvantaged happier and more courageous because I have suffered with them in helping them bear up under the cruel burdens of their lives? Have I made purity and correctness of life easier for my weaker brother by denying myself of lawful pleasures lest I should cause him to stumble? O my friends, to answer these and other kindred questions in the affirmative is to have the joy and pain of love; it is to have fellowship with Jesus Christ and make an investment of your whole life in the enterprise of the Church of our Lord; it is to make effective the petition: "Thy Kingdom come. Thy will be done on earth, as it is in heaven." Amen.

MORAL STANDARDS IN AN AGE OF CHANGE

MORAL STANDARDS IN AN AGE OF CHANGE

By The Rev. Robert B. Gooden, D.D.

Every age is an age of change, and I make the title refer to this age of change. Change may be very profound and fundamental, but because it is not concerned with things that may be seen it is not obvious to most people. Tremendous, far-reaching changes may be taking place, but they know nothing of them, because they do not see them. This age is most clearly an age of change, because so much is obvious. It can easily be seen. We should not fall into the error of thinking that this is an age of change as if there were no other.

Henry F. Lyte, before any of us were born, said: "Change and decay in all around I see." Scott, in "The Antiquary," makes that interesting old gentleman say in a letter: "I have a young acquaintance to make known to you, who is touched with some strain of a better spirit than belongs to these giddy-paced times!" "These giddy-paced times"! A hundred years have gone by since then. What would he say now? From those "giddy-paced times" to our "giddy-paced times" have passed a hundred years of progress, a hundred years of progressive wholesomeness, a hundred years of progressive justice, a

hundred years of progressive fair-mindedness, a hundred years of progress toward social humanity. The days have often seemed dark, but the Kingdom of Heaven has surely grown nearer—nearer through "much tribulation," but only through "much tribulation" will we get there. Here we are in another "giddy-paced" age, an age of obvious change. From "giddy-paced" age of a century ago to "giddy-paced" age of to-day has been a climb—hard, to be sure, but still a climb. He would be a daring man, but a foolish man, who would prophesy anything but good, judging from the past, for the century to come, from the "giddy-paced age" of to-day to the more "giddy-paced age" of a hundred years from now. Like St. Paul of old, midway between a shipwreck and a prison, we may well "thank God, and take courage."

The trouble with people to-day, as they look at the present age, is that they take extreme sides. Some think that anything is all right, and that they may set up their own standards. Others are unconsciously moved by a persistent puritanism, which looks just a little askance at too much fun, too much hilarity, too much glad freedom. It worries them. It is hard for them to take a sane, thoughtful attitude, and they have not the patience to think the situation through with honesty, sympathy and love. It is an age of change, as all ages are; but more obvious, more noisy, more picturesque and colorful, shall I say?—more blaring and roaring—a "giddy-paced age," such as would startle the Antiquary out of his Scottish tomb.

The Spirit of this Age is seen clearly in two ways: first, by the mental attitude of the people; and, second, by what they do with the new forces at their command. These factors arouse the extremists on both sides. On one side they cause glee, and on the other side they cause annoyance. The latter resent the spirit of the age wherever it affects their traditional beliefs, pleasures, and habits. The former take an almost diabolical delight in everything that means change in their beliefs, pleasures, and habits.

This age is an age of questioning. Not the dollar-mark but the question-mark may well be the sign of this age. Nothing is sacred; nothing is so established as to be exempt from the assaults of the questioning mind, be it honest or captious. How this makes some groan despairingly and others yell with glee, whether they live merely in the parlor, on the street, or in halls dedicated to truth and sound learning! No hesitation, no reverence, no fear, no qualms of any kind stop the questioning mind today. He may be flippant and airy, or honest and deeply sincere; but he questions just the same. If he does not question, or appear to do so, he feels as if his home is with the dodos. The questioning mind is likely to begin with religion, perhaps because it may seem to hurt the least, but it does not end there by any means. He questions the very existence of God, though he may have been taught to believe in Him from early days. He questions the most cherished beliefs about Jesus Christ, and even His very existence. He questions the usefulness of the

Church to-day, and says that it has had a useful day, but perhaps its day is done, and perhaps something else should arise to take its place. The Spirit of the Age will not let him deny, but it forces him to question. The religious investigation recently made by a well-known magazine reveals clearly the questioning, doubtful, hesitant attitude toward definiteness in religion in many colleges. In one old college in once religious New England this was especially noteworthy. They appeared to glory in their questioning of everything in religion that was sacred and accepted by believers.

Let not people think that the questioner stops with religious doctrines and the Church. He has no more feeling against the Church than he has against anything else. He is not for or against, he just wants to find out for himself. He does not give a rap for authority. Authority has no validity for him. So he questions all the professions we call the learned professions. To-day medicine fares more harshly than the Church and religion. Causes, effects, remedies, methods—all come into the range of the questioning mind; and it may be said that the whole profession of medicine to-day in the minds of the people is covered with one huge question-mark. The same is true with respect to law—the methods of the courts and the administration of law, especially criminal law and the jury system. The authority of dignified antiquity does not keep the questioning mind from prodding the law. The teaching profession, the public schools, educational methods, the sacred

precincts of the ancient halls of learning, colleges and universities, are all legitimate prey of the criticism of the questioning mind. A study of the school and college press shows that they are not hesitant to question anything.

Time-honored and revered social institutions come under this same criticism. Marriage is questioned as if it were a worn-out institution unable to cope with the present-day conditions of life. People are quite as free to argue against it as for it, and it is not long ago when such an attitude would be highly sensational, to say the least. Now it is no more thought of than a discussion about any ordinary thing—the weather, for instance. Cherished views about government, the Constitution of the United States, of property, of the lives of the great, like George Washington, are questioned on all sides in such a way as to place them in a position of less awe and dignity. Even the sciences themselves, where the questioning mind is supposed to find free play, are themselves subject in their accepted results to the same questioning mind. The whole range of human life is no longer taken for granted on authority, but is questioned and scrutinized anew where there is any room for doubt. Even indubitable facts are questioned as to their usefulness. I emphasize the fact that the Church and religion are not the only targets for questioning, as some seem to think, but they are not even scrutinized as closely as government and economics.

One cannot sit in a classroom to-day on any sub-

ject without becoming aware of the questioning attitude of young people; and if the facts themselves cannot be questioned, the use of the facts can be. Even among very young children "Teacher" is not so much to be reverenced and treated as infallible as she once was. Because the book says so means nothing to young students of to-day. That is merely the personal opinion of somebody who may or may not have a right to have an opinion.

A high-school boy wrote on a piece of paper, and put the paper on a bulletin-board, words to the following effect: "Scientists, mathematicians, and theologians have been studying for many centuries on the deepest problems, and after the most complicated studies have arrived at the conclusion that two plus two equals four." That is not nearly so flippant as it may seem. It reflects the restless, heaving, tumultuous activity of the questioning mind. All this to the responsible but closed mind is nothing less than tragic. "What are we coming to?" it cries.

The late Dr. Samuel Hart once pointed out to me a venerable clergyman with a beautiful face, and spoke of his splendid character, and then he said: "He was a fine scholar in student days. He graduated from the seminary fifty years ago and has remained at that point ever since." A layman once saw an aged Methodist minister walking down the street, a man of blameless life. The layman was more blunt and curt, for he said to me: "That old man doesn't know he is alive." To the multitude of men and women like that these days are days of

hopeless tragedy. They cannot believe that the very truths they love may become better and clearer truths through the "much tribulation" caused by the questioning mind.

To the irresponsible questioning mind, ever seeming to seek and never able to arrive, these days are days of glee, but he may safely and wisely be eliminated from the discussion. He contributes nothing, but is like the noisy crowd on the edge, wondering what it is all about.

To the responsible questioning mind, these days are full of hope. If I am afraid of investigation, or if I am afraid to have my job investigated, there is some real unbelief lurking within. Similarly, how really do we believe in anything that we are afraid for if it is questioned too carefully? To think and to question honestly are forms of loving God. St. Paul once gave a list of things, including what is "true, worthy, just, pure, attractive, high-toned, excellent, and of merit," and then told people to think about them. They were not closed subjects, but were fitted for thought and questions. Indeed, had his great mind failed to question the very foundations of his most precious and traditional beliefs, he would never have become the glorious Apostle to the Gentiles. No, for Fundamentalists and atheists in religion, both alike unscientific, both with closed minds, both answering no questions, and for their ilk in every department of life, I see very little hope; but for the Spirit of this Age, with its questioning mind, open-eyed, open-eared, alert to the voice of

God, I see great hope for another age, which will be the age of answers, better and clearer than ever before. New questions find new answers, and they will surely come. Most of us went through the very troublous times of the Higher Criticism, but out of it came a better Bible, and we know now, for example, that Balaam did not carry on a dialogue with his ass. There was a day when people doubted their soundness in the faith when they had doubts about the literalness of that famous conversation, but the questioning mind now leaves within the pale of orthodoxy a man who is not literal-minded about Balaam and his ass.

This age is an age of frankness on the part of the younger set, a frankness that had no existence thirty years ago. The unsympathetic portion of the older set are appalled by it, and the sympathetic portion are not quite so sure about it. The pendulum has swung far from the days of Victorian propriety and gentle hypocrisy, when to think of a leg, you must think of a tree, and say "limb," but modern youth does not say one thing and think another. He does not hide his thoughts. What a fine characteristic this frankness really is! In other days of youth, there was much that was ugly covered up by a lack of frankness. It had a safe abiding-place. Because of modern youth's frankness, where this ugliness exists it is clearly seen, and is no longer able to thrive in secret. For this reason some people think youth is worse to-day than it really is, when in truth it is better than ever. Its frankness makes concealment of

evil impossible, and it has the good effect of making youth finer, for the reason that, being unable to conceal what he is ashamed of, he eliminates the shameful thing altogether; just as the tendency in politics and in modern diplomacy has been toward frankness, so modern youth in all his thoughts and deeds and in his relation with the opposite sex has become more open and frank. Concealment helps evil to thrive, but frankness tends to destroy it. Modern youth cannot help but be frank. His hatred of all that seems mean and the part of a sneak compels him to be open and frank.

I venture to say that never before have young people made such real confidants of their parents as they are making to-day, when the parents have the youth spirit enough to give them half a chance.

A lover of youth once said: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." The frankness of modern youth is a divine tendency. A Victorian lack of frankness and a social hypocrisy are, thank God, things of the past for modern youth. Surely this makes for greater moral soundness. Nothing unwholesome can exist in the light of unabashed frankness. Former youth was satisfied with decent concealment of the evil, but now evil must exist in the open, and as that cannot be for long, youth is growing cleaner and finer.

This age is an age of speed and power. The de-

velopment of power and speed is a characteristic of to-day. Speed and power fill the land, the air, the sea, and the waters under the sea. The thoughts of the mind are sent around the world with the speed of the lightning-flash. Our slow-moving bodies have an immensely increased radius of movement, while our voices can be sent to the remote corners of the earth. A man travels 208 miles an hour in an automobile; a flyer flies over earth, sea, desert, and jungle, visits every continent, and shaves and dresses for breakfast while flying. Another blazes a trail and astonishes the world by quietly flying from San Diego to Paris, with stops only at St. Louis and New York. Speed and power have come with tremendous suddenness into modern life, and have bewildered life before it can be adapted to the new conditions. Like millions of children with new, thrilling, and dangerous toys, human beings of to-day are owned and possessed by speed and power: the telephone and radio for their minds, the motor-car and airplane for their bodies, and leanness for their souls. The spirit of the age is clear as we note the questioning minds of all, the frankness of the younger set, and the real bewilderment of the speed-and-power-dominated multitude. The 50,000 American dead in the World War seems a grim tragedy, none the less grim because apparently unavoidable; but the same number of dead in a similar period of time, victims of speed and power in America, seems a grimmer tragedy still, because it was so entirely avoidable.

The question may now be asked: "What becomes of moral standards in an age such as has been described? Do they break down and become obscure; are they changed and altered for better or worse; or are they still there, rugged and uncompromising as the everlasting rock? It needs no argument to show that truth, justice, honesty, purity, rightness are to-day what they always have been; and it needs no argument to predict that they will be changeless forever. In their absoluteness they can be no other than what they eternally are. If Adam was a liar in the Garden of Eden, he is a liar to-day. On the other hand, the spirit of the age has made profound changes in the attitude of people toward absolute moral standards, making less emphasis on some, more on others, with the disappearance of all emphasis on some, and a new emphasis on others.

The questioning mind has brought into existence an atmosphere of uncertainty and doubt in almost all life and has created a lack of reverence and a new lack of obedience to law and constituted authority. It is difficult to maintain reverence, obedience, and godly fear for anything which is full of doubt and uncertainty, where questions are only in process of being answered. People feel that they have a right to do as they please if their personal interests are thereby better served. Churchmen are familiar with their own attitude toward the Church laws and the lawful use of the Prayer Book. Their commands are ignored, evaded, or simply disobeyed, not by one group in the Church but by all. It is not a question

of lawlessness, but of what brand of lawlessness serves the individual best.

What is true in the Church is more abundantly true elsewhere. Lack of obedience to motor-vehicle laws has placed the names of many leading citizens on the police blotters of every city. What is not lawful now will be lawful before very long. Practically everybody who is at all skilful with a motor-car feels privileged to disobey motor-vehicle laws if it suits his convenience. Going deeper than that, we find large numbers of people of real character and fine integrity who habitually do business with the most dangerous element in American life to-day, with men whom they would never for a moment consider as possibilities as business associates. They question the validity of the law and cast doubts upon it, and so justify their attitude. From that point, by easy steps more and more widely do people justify lawlessness and disobedience to constituted authority, if it suits their convenience, up to the point where lawlessness becomes menacing crime. Who can draw the line in any kind of lawlessness? Who can state at what point lawlessness ceases to be a joke, a pleasantry, and becomes a dangerous menace? This easy attitude toward law and constituted authority is a product of the questioning mind. It is the vicious product of a good thing. It will pass away, but while it is here it is always dangerous to the peace and moral order of the land.

The fine frankness of modern youth has very markedly changed the attitude of the sexes to each other. They have much greater freedom than ever

before. They are perfectly natural with each other in their actions and in their language. They discuss matters of sex in a natural, simple manner with no unclean thoughts whatsoever, while in former times such things could never be mentioned, and if hinted at brought blushes. "Evil be to him who evil thinks." Young people of both sexes can talk and work and play together, and the chaperon is disappearing, not because she is not wanted, but because she honestly is not needed. All this is closely connected with standards of modesty. It is possible to be so modest that you are really immodest. It can hardly be doubted that feminine apparel was never so sensible, healthful, and useful as it is to-day, not to say becoming. Girls are criticised for their haircuts and short dresses in some quarters, but one wonders whether even the critics would wish to bring back the old styles for girls and women. When you see the styles of twenty-five or more years ago, you marvel that girls ever consented to be so ridiculous and uncomfortable. Behind all that there lurked an incorrect standard of modesty. Modesty resides within, not in styles of clothes. The powers that be at the Vatican are out of touch with a real emancipation of women and girls when they denounce the clean-minded, healthy dress of the modern woman. When changes in standards come, there are always fools who bring the change into disrepute, but we should not judge changes by the fool and his folly, but by their ability to set forward the welfare of right-minded people.

The age of speed and power with the movies is

changing the attitude of the people toward pleasure and the use of Sunday. Sunday is more and more widely being used as a day of recreation and pleasure, motoring and picnicking. The motor-car has so enlarged the activities of people as almost to transform their habits overnight. Churchgoing has admittedly fallen off as a consequence, and a more tolerant, lenient attitude toward all wholesome pleasure on Sunday has gradually come about. The Puritan attitude is dying hard. I must confess that it is still difficult for me to rise to the emancipating truth proclaimed by the Master, the statement of which gradually forced Him to the Cross, that the Sabbath was made for man and not man for the Sabbath. We are in the midst of the turmoil of change in this respect, but anybody who believes in the spiritual leadership of God must believe that the outcome will be for the good of all. We talk as if the only being who has a hand in any change is the Devil, but the truth is that the power of God is the guiding force all the time.

The limits prescribed for this paper forbid me to go farther than to speak of the Spirit of the Age and to mention some striking changes in our attitude toward some moral standards. I would close with this observation: the Church must believe in God more and recognize His Hand more easily. Then she will not be left behind in changing times, but will accept the changes and shape them for the good of mankind. She should study the kinds of things that Jesus condemns, and then she would condemn less

and help more. Jesus never lost the common touch. The Church of His day did completely, and failed utterly. His Church must be liberal in sympathy and help in these days, sparing in condemnation, and understanding in all the changes of this mortal life.

MORAL STANDARDS IN AN AGE OF CHANGE

By The Rev. Henry Lewis

The Executive Committee of the Church Congress, in defining this topic "Moral Standards in an Age of Change," says that it is "meant to bring out a discussion of what changes are actually taking place in general moral standards, in what manner these changes are related to the Christian standards which the Church proclaims, and what the message of the Church ought to be in relation to the existing facts." In thinking it over, it seemed that, as long as my colleague was speaking first, it would be most helpful if I dwelt with particular emphasis upon the last point, "the message of the Church in relation to the existing facts." That is the practical question which faces us. We are, clergy and laity, representatives of the Church, and that which most concerns us in this discussion is our part in the whole moral situation. At the outset, let me state that, in attempting to deal with the subject, I have done two things.

First, I have largely confined the term moral to its popular, though not strictly inclusive, meaning: namely, to the conditions arising from the more or less intimate personal relationships of life. Mention the word "morals" to-day, and unfortunately

the average man's thought is limited to such things as drinking or his relationship with the opposite sex. Moral has come to mean the opposite of immoral, and it seldom covers, in our thoughts, the more extensive field of business, industry, politics, property, and war. I propose in this paper largely to limit it to its popular meaning, because I am convinced that unless we make some attempt to solve our intimate human relationships, we will never be able to develop high moral standards in the whole field of ethics.

Second, I have divided the subject into two main parts. First, an attempt to discover or better remind ourselves of just what are the existing facts in the moral situation, and secondly, in the light of those facts, what should be the message of the Church.

What are the existing facts? About a year ago Franklin D. Roosevelt, former Assistant Secretary of the Navy, delivered a lecture at Milton Academy, in which he tried to analyze the present trend of civilization, basing it upon the changes which have occurred in the last forty or fifty years. He spoke of how life had been revolutionized by the inventions of steam, telegraph, telephone, electric light and power, and industrial machinery; pointing out that it was perfectly impossible for us to live in the same routine and placid manner as our forefathers. Yet, great as those mechanical inventions have been, greater still have been the changes in moral standards which have accompanied them. Side by side with discoveries, with inventions, with the advancement of science, have gone great moral and social

upheavals—until, as Mr. Roosevelt says, "we come to the point to-day when we can truly say that the lives of the great majority of people are more different from the lives of 1875 than were our grandfathers' lives from those of the year 1500."

What are those differences? What are some of the existing facts which confront us in morals? If we can see with any clearness the chief factors in the moral situation of the present, we may be able in the light of that knowledge to gauge what should be the message of the Church.

The first thing, I believe, which strikes us all is that we have largely substituted for the family group other and larger groups. A generation ago the home, the children, the cousins, the neighbors, made the all-important nucleus around which life was built and maintained. There was a sound honor, a simple goodness, a charm about it all. To-day that scene is seldom repeated. The emphasis has shifted. We have other groups which form the centres around which life revolves: for older brother and sister in college, the fraternity and the sorority; for mother, her reading or social club, or health-culture group; for father, the Rotary or Kiwanis, or lodge—clubs of all kinds—not to mention hotels for men and hotels for women. In any discussion of the present moral situation such new groupings—which often have usurped the central place of family life—should be recognized. Also we have a greater independence of the individual than ever before. Most of us have been forced by economic pressure and

the rush of things "to blow upon our hands and go to work," and we have attained an independence in spirit and in living unthought of in the past. Is it any wonder that the philosophy of many is to live for the moment and to get the most out of life? Is it any wonder that we have a behavioristic psychology which tells us that the main thing in life is to express ourselves, or get the greatest thrill we can? As an athletic friend of mine puts it: "Life is like a crew race, the important thing in which is not the goal, nor the winning of the race, but the thrill which comes as you pull at the oars, and feel the shell beneath you leap through the water." All very well, and yet with such a philosophy it is hard to find a definite purpose toward which one is going. Personally I have long felt that we have aided this extreme individualism in the youth of our nation by our educational methods, both in Church and State. We divide life into compartments. We speak of childhood, and youth, and middle life, as though they had no connection. We have our grade schools, our high schools, our colleges, in which the individual lives for the moment with little regard for what may follow, in spite of the drummings of his teachers. In Church life we do the same thing. We have our kindergarten department generally separate from everything else, and our Church schools, which most pupils get out of at the age of fourteen or fifteen. We have our confirmation classes, where in six weeks' time, or less, we manufacture a spiritual experience which is supposed to last a man for

the rest of his days. We do all in our power to create the impression that life is a disjointed affair and not a spiritual growth that binds us all together, and in which, in order to play our part, we must think of others as well as of ourselves. The result is that many an individual has an independence which amounts to complete disregard of any one else. Such an attitude has played, and is playing to-day, a huge rôle in the moral life of the time, and in any solution which the Church may have to offer it will have to be taken into account.

Or again, let us note another factor in the present moral situation, the advent of science. The introduction of science is the outstanding fact of our time, and in morals science has created an entirely new moral situation. For when you have introduced contraceptions you have changed your moral situation. You have done away with that old but very effective weapon which has deterred many a person from going beyond the accepted moral code—fear of consequences. That fear no longer rests in the breast of any scientifically educated man or woman, and along with the passing of that fear is also going a vast amount of ignorance and misinformation upon the whole sexual relationship. The results are only partially manifest. To many young people what used to be considered lapses from the moral code are now considered to be acts which are as natural as eating and drinking. Indeed, youth often decides on the basis of expediency or worth-whileness, whether sexual intercourse should be indulged in,

never thinking of any after effects, because they believe there will be none. They see no harm in it—science will protect them; and science generally does. Even with those who do not go so far, the idea that many of us had—that such things as petting, or overfamiliarity with the opposite sex, should be saved at least until the time of engagement if not until marriage, on the basis that married life would be happier if one did—has disappeared in America. The youth of the day, we know, are not appealed to by any such idea. Petting is, as they put it, "all in the day's work." Whatever we may think of such conduct, the thing for us to notice is that it does exist, and that largely because of scientific knowledge many people are finding reasonable justification for doing things they never would have thought of a generation ago.

In closing this point on some of the existing moral facts to-day, we notice a feeling that seems to accompany them, the feeling of being leaderless. A questioning attitude which says: What's it all about? What's the use? What's the good? Our forefathers were very sure of themselves. They were sure of what was right and what was wrong. They had it all worked out into a system, and there was a certain comfort in their assurance. The vast majority to-day, however, both young and old, are drifting, seeking security (simply another word for the old-fashioned one of salvation) and asking in their deeper moments, almost wistfully: Quo vadis? In view of that attitude and in the light of the existing moral

facts as we have noted them, what should be the message of the Church?

First, it should be a message which frankly acknowledges that it is impossible to try one age by the moral standards of another. In view of the foregoing facts, we cannot presuppose a fixed and invariable moral code by which the men of all ages and all degrees of civilization are to be tried and convicted or acquitted. Neither can we have that comfortable assurance that we have attained to an absolute knowledge of right and wrong which enables us to pass final judgment on the men of the present or the past, secure that we make no mistake when we measure them by our own moral yardstick. The message of the Church should help people get away from such an inferred premise and cherished illusion. For we know perfectly well that there is no such thing as an absolute moral code. Standards are always modified and adapted to what at the moment are regarded as the objects most beneficial to the individual or the social organization. The Church in the past has recognized this principle of adaptability, but, unfortunately, generally after the changes have come, as in the case of slavery in this country. Read the religious defenses of slavery made by Northern Protestant ministers just before the Civil War, and you will be shocked to think that men could hold such views. As John Jay says of the attitude of our own Church in this respect: "Many of her clergy . . . defended slavery as not incompatible with Christianity and occasionally with-

held information to the cause of freedom." Yet they were only trying their age by the standards of another, assuming an invariable standard in the past. The first duty of the Church, as I see it, when it comes to morals, is to lead people away from such an assumption. You can no more try this age by the standards of the Victorian era, or any other era, than you can try Christian standards by the lives of the Old Testament patriarchs. For the truest test of any period is the standard which it makes for itself, rather than any which it accepts, for this shows, better than aught else, whether it was a period of progress or one of retrogression. The duty of the Church is to weigh all in the light of the experience of the present. Perhaps it will find it expedient to use some of the standards of the past. Perhaps not. But it should not first assume those standards and then attempt to build upon them. Its first duty is to get away from any assumptions, and in the light of present-day moral facts to help evolve an adaptable moral code.

Secondly, the Church should co-operate with the findings of modern science, and urge the use of scientific discoveries which tend to the upward development of the race. If, for instance, in the light of modern knowledge, the upward development of humanity seems to point to a greater emphasis upon family life, then the Church should urge the latter to be maintained at all hazards. But if upward development seems to lie in any other direction, then to maintain the solidity of the family against it is

not being an intelligent guide. I am not saying which way science seems to point. I am merely raising the question to show that, whatever the Church urges, it should attempt to know in which direction is the greatest upward development. Or, again, if to sanctify unmarried unions would do away, as some urge it would, with promiscuity and the double standard, and better protect the children of legal marriages, then to keep on fussing with rules about divorce and the idea that all marriages are made in heaven is utter folly. The sanctification of such unmarried unions all of us are probably not willing to concede. But there are some scientific discoveries which the Church should concede and urge. One of them is sterilization of the mentally defective. Another is the intelligent use of birth-control, especially in families where the economic situation is poor. Above all there are cases which the Church should be bold enough to turn over to the scientific field for solution, or at least seek the co-operation of the doctor or the psychoanalyist. Let me give you an example which recently came to my attention.

A man and his wife have been married six years. They have five children. They have from the first been totally unsuited to each other, and never would have been married had not the father of the girl—in so-called righteous anger, at the point of a shotgun—demanded it. Through continual bearing of children, and worry, and lack of any real love, the wife has become excessively nervous. Recently, because of neglect by her husband, she has gone with

other men, and gotten herself into such a condition that she is totally incapable of bringing up her children. What's to be done? Society would say, and the Church would largely acquiesce, that she must keep on living with her husband. She must attempt to bring up her children, the home must be kept intact. First, would it not be better, however, to turn her over to those who may be able to cure her of her nervousness and promiscuity and to attempt to restore her mental health? That will require temporarily breaking up the home, perhaps permanently; but surely that is better than turning out on the community ten or fifteen years hence five young people who have been brought up in such an atmosphere. Society made the mistake in the first place of insisting upon the marriage and the Church in blessing it, but to keep on accentuating that mistake without proper medical treatment is to heap coals of fire upon what already is a conflagration. We need to have the courage to face such situations, and to make use of the findings of modern science in attempting to solve them. In all such matters the Church's message should be one of co-operation with those whose business it is to cure disease, mental or physical; and to give over into the hands of scientific experiment moral situations which rightfully belong there.

Thirdly, the Church's message should be one of ideals rather than one of legislation. Organized Christianity, both Roman Catholic and Protestant, has grievously suffered because of its negative legislation in the matter of morals. It has made the Chris-

tian religion—to many young people—a series of "don'ts." Let us frankly acknowledge that the many moral lessons drawn from Old Testament Sunday-School leaflets, the reading of the Ten Commandments in Church, Elmer Gantry vice crusades, or the Pope issuing edicts on the dress of women are about as effective weapons in deterring people from immoral acts as an Indian bow and arrow would be in piercing the side of an iron-clad battleship. It is not the business of the Church to legislate in morals. The question, for instance—taking into consideration that the Eighteenth Amendment is part of the Constitution, and therefore the law of the land—whether it is immoral to drink, is not a question for the Church to decide. The Church's business is to set forward great principles, and not to lay down minute moral directions. Christ pointed the way for us when he gave his two great commandments, and anything which destroys or diminishes our relationship with our neighbor, or makes it harder to love God, is an immoral act. He did not lay down rules as to how to carry out those commandments, he simply set them forward as ideals, as pointing in the right direction. We need to apply these principles to ever varying situations—to urge in morals only those things in any given local situation which will help men know what it is to love their neighbor and their God.

In conclusion, let me sound an optimistic note. My contact with the coming generation makes me proud of them. They are in love with life. They

are keenly interested in their fellow beings. They seek causes rather than fundamentals. They freely discuss sex morality. They try experiments—often to the horror of their parents—but here is the chief point: "they live by what they think is right," not by code. And the thing which is encouraging is that more and more a similar attitude may be seen in the Church. It is getting away from precept and code, from "the letter which killeth to the spirit which giveth life." It is recognizing that the only way to come at the truth of these matters is through free discussion of them. It too is experimenting. But experimentation alone will not be enough. It must go farther. The Church's great opportunity is to show that along with such experimentation and independence of thought and action must go a sense of responsibility for others. "Man cannot live to himself alone." The whole crux of the moral situation lies right there. It is largely a matter of attitude. It is splendid for young people to live by what they think is right, but they cannot afford to do so in disregard of others. If the Church can sound that message intelligently it will be speaking the language of youth and be making the greatest possible contribution to the solution of moral difficulties "in an age of change."

THE DISCUSSION

Rev. Arthur Rogers, D.D.: Perhaps you will allow a stranger in your city to say that the city itself seems to be a wonderfully significant illustration of the subject which we have just now under discussion. When you walk west you shiver; when you walk east you perspire; when you go up-hill you pant; and when you go down-hill you must watch your step. You must keep your eyes open all the time, for there is everywhere something to wonder at and admire.

Of course, moral standards do not change any more than people change, but the clothes they wear change and the language in which they speak about them changes, and there are all sorts of tastes and all sorts of manners; and manners and morals are very closely related. If you could have seen me about 1870, you would have seen me playing with a little wooden horse called "Major." I am the same person still but I do not play with a wooden horse. Now, moral standards undergo much the same process, the same development, which every one of us undergoes in his march through life. We begin as pupils and we go on as teachers. Almost any one can find some one who knows less than he, and when he finds that person he finds that he can be a teacher. We begin by looking toward other

people; at length we reach the time when we expect other people to look toward us. Our standards change, and we try to adapt ourselves to the standards of other people. It is sometimes not easy to conform to the standards of other people. I had the pleasure of traveling during the past three days over the Canadian Pacific Railway. On the train I met eight women who represented eight provinces in Canada; they were on their way to some place where they expected to have deliberations in helping to make the world a better place. If they had spoken their thoughts they would have said: "The lips that touch liquor shall never touch mine." I want to say that I do not think that any man would ever have abstained from liquor on that account. Oh, do not misunderstand me—they were good women—very good women! So far as they went, their standards may have been all right; but there is one thing we all must learn. As God has given each of us two eyes, each of us a mind, and each of us his own life to live, we must learn that there are other standards besides ours in the world. I have a favorite text, which is: "Study to be quiet and to mind your own business." If we should obey that text, and carry on our reforms in that way, there would not be half the misunderstanding which exists between generation and generation. You remember that charming poem by Herrick:

> "Her feet, like little mice,
> Creep in and out, as though
> They feared the light."

Do you suppose the poet could have said that to-day?

Rev. William Lawrence Wood: There are some points on which I should like to dwell. In the first place, I should like the opportunity of pinning the Congressional Medal for courage on the second speaker; for I do think it is fine to hear complete frankness in a discussion of this kind. No man can serve two masters. Every one of us welcomes the open opinions and frankness with which matters are discussed among young people to-day as being wholesome, although it is possible at times to become "hard-boiled," at least through discussion. It is, on the whole, a good thing, and we should welcome all that science can give us; but I do not think that, because we have contraceptives, sex relations should be promiscuous—even if they might be promiscuous and people retain their physical health. There is one thing that is not changed; and that is, we must love God, and our neighbor as ourselves. The marriage relationship is a very sacred relationship, binding people together by loyalty; anything that sets aside that loyalty becomes an immoral thing. It is true that every man is to decide for himself just what loyalty to the marriage relationship means, but I think we must remember that the family is the unit, and the most important unit, in the whole social structure. We should go very slowly before we tamper with that. In this discussion on the moral standards in an age of change we must also remember that our moral standards as Christians centre

about, and will always centre about, the life of Jesus Christ: His spirit, His openness of mind, His courage, His kindness, His goodness, His love of the outcast. These things will hold through all time; and it is good to remember that, in our relationship with men and with God, when we are experimenting and find something that puts a curtain between us and God, we should hesitate to go on. The chief thing, in making our moral experiments, is never to ruin our own conscience, and at the same time to be very slow to pass judgment on other people who are making moral experiments also. We want to reach the truth, and we should remember that Christ said that we should not judge, but allow God to be our judge.

Rev. George Francis Weld, D.D.: I have an incurable habit of being on the side which is down and out, and as the standards of the age do not seem to be very popular I want to say something in their favor.

The claim is made that frankness is harmless. Does frankness make for all men an increased happiness? Does it make all men wish to be finer to be told about all these different things that are going on? Does it make them better to be told about lust on the part of men and women? I do not think it does. One's heart must be touched by its tendency to uplift or degrade. I think it ought not to be allowed to confuse truth with the so-called facts of modern life, which are true only in a number—the custom, if you choose to use the term, of a pre-

vious generation, that certain facts should be ignored, is, I believe, that life should be progressive toward an ideal. Looking toward the good is better than looking toward the bad. That is logical.

CHAIRMAN: I think the speakers to-night realize the great importance and seriousness of this subject. I think we are conversant with the fact that people have often thought the world was just about to go to the devil; but, somehow or other, it has never gone yet, and I have a suspicion that I know why, and that is because there is God and He takes care of us. I want to get the Presiding Bishop, the Bishop of Maryland, to set an example and say a word about this subject; but, first of all, we shall hear something from the Bishop of California.

BISHOP PARSONS: What Mr. Wood said about a curtain between man and God is the root of the whole matter. Man should do nothing that can put a curtain between himself and God. I believe thoroughly what the two principal speakers of the evening said about the present generation. They are fine; you are filled with enthusiasm when you meet them and hear of their ideals; but there are many things that, in spite of all, you do not want—the things that draw a curtain between themselves and God. "Blessed are the pure in heart, for they shall see God." You know, some of these things—like "petting," and others that go beyond—somehow blur that purity of soul that makes it possible to see God.

BISHOP MURRAY: Dr. Batten, you are very gracious in allowing me to address this assembly. Your

advice was good when you said: "I am not going to insist that you sit on the platform, as one never hears so well there as elsewhere. So we will excuse you if you sit where you can hear everything that is said."

As a result I have heard perfectly and, while not in agreement with everything, have been greatly interested and hope no useless word has been spoken.

Relative to the general subject, in my opinion there may be changes in the ages, and ages may change. With such changes morals may also change, but there is one moral Standard that can never change, and that is the moral Standard divinely established in the beginning for the welfare of all time. This Standard is as eternal as the ages themselves, and while I approve of much that has been said and recognize the demand made upon us by young life to-day, and while reasonable consideration must be given all the important questions to which reference has been made, nevertheless, in my judgment, there is nothing in young life, nothing in old life, nothing in science and philosophy, worthy of any consideration except that of condemnation, if it in any way violates the sanctity of the home.

The home was established before the Church, and this because it was to signify the Heaven that is our universal goal. If I were to ask the question here to-night, "What is your idea of Heaven?" there would probably be as many different answers as there are persons here to respond to the question. But if I were to ask, "What is your *highest* idea of Heaven?" every one would answer, "My highest

idea of Heaven is that it is home"—the place where, after all the trials and tribulations of this life, we shall find that House of many mansions of which the Lord Himself has told us, the place He has gone to prepare for us, and from which He will come again to take us unto Himself, that where He is we may be also. And if our highest thought of Heaven is that it is home, then I submit that our lowest thought of home should be that here upon earth we strive to make it Heaven.

Regarding the young life of to-day, I feel there is no one inside or outside of the Church who has closer contact with it than myself. My correspondence is voluminous with inquiries from young people, both in my own Diocese and throughout the whole Church, and much of my time is spent in personal interviews with boys and girls and, although I feel I know what conversation and practices are current among them, yet I have no knowledge of the prevalence of many of the things that have been mentioned here to-night. My young friends do not come to me with such subjects. They chiefly seek to know how they can live more fully in fidelity and faithfulness to their obligations, how they can get nearer to their parents, nearer to God, and so find joy in their young manhood and womanhood. Indeed, the greatest hope I have to-day for our Church and the world is born of the inspiration I get from these young people. If there were in the home more companionship—more chumminess on the part of the mother for the daughter and also for the son, and

on the part of the father for the son and also for the daughter—the problem regarding our young people and their various points of contact would be practically settled to their individual satisfaction and assurance and for the welfare of the community. And if, supplemental thereto, we clergymen of the Church would make it our duty to secure men who have the desire and determination to make a special study, in our consideration of the things of God, of the immediate problems of youth, we could help build up a manhood and womanhood in the youth of our homes after the measure of the stature of Christ Jesus our Lord. If we could have, as Student Pastors, 300 such young clergymen as my own Diocese of Maryland has been privileged to furnish the Church for such work, in the persons of Alexander K. Barton, of sainted memory, Arthur Lee Kinsolving, Frank Lambert, and Ronalds Taylor, four young men upon whom I laid my hands in ordination, I am sure we should have fewer agnostics occupying chairs in our colleges and consequently more wholesome and constructive training for the various vocations of life.

Should not this be the trend of our thought and arena of our action in our consideration of what we should do for the young people entrusted to our hands? Would it not solve some of the difficult problems of the day? Is it not for us to improve matters, not by dwelling so much on the things that are wrong, but more on the things that are right, the things that are holy, the things that are pure? In

my judgment, we should dwell less on the traits of our lower nature and, with reverence, consider more earnestly the things that are of our higher self. What the Lord requires of us is to do justly, love mercy, and walk humbly with our God. My brethren, when the soul inspires the mind and, thus inspired, the mind controls the body, the amelioration of all human ills, both in youth and age, will be realized in accordance with the Divine Will.

DO THE NEW THOUGHT AND HEALTH CULTS CONTRIBUTE ANYTHING TO CHRISTIANITY?

DO THE NEW THOUGHT AND HEALTH CULTS CONTRIBUTE ANYTHING TO CHRISTIANITY?

By The Rev. Leslie Learned, D.D.

New Thought and Health Cults are significant phenomena in our recent life. Theosophy, Occult Science, New Thought, Practical Psychology, and Christian Science are a few of the many cults which are appealing to sizable groups of more or less intelligent people at the present time.

Doubtless they have subtracted from Christian Churches. Many if not most of their devotees have been former members of some Christian Communion. But that is not my subject. The losses in numerical membership could be made the theme of a valuable questionnaire which would gather interesting information. Let us rather address ourselves to the other side of the situation.

Have these cults contributed any values to Christianity lacking before they emerged into our naïve American adoptionism? Has Christianity changed for the better since they appeared? Are we gradually incorporating their outstanding principles and practical methods so that with our older and better formulated system we may soon eliminate them from the field of competitive religion?

In order to answer these questions let us try to

delimit our theme, and define New Thought Cults and also Christianity.

The former, including Christian Science, was defined some twenty years ago by William James in his "Varieties of Religious Experience." With characteristic vividness and comprehensive scope he grouped New England Transcendentalism, Hinduism, Platonic Idealism, and a sick soul as contributory and interrelated attitudes of thought which claimed authority in the intellectual and pathological departments of these dawning and growing cults. His half-page has not been superseded, as a great deal of William James has not been excelled in keen insight and graphic literary expression. These modern cults are therefore not modern, but revivals.

Christian Science is Transcendentalism or Platonism with a pervasive tinge of pathological assertion, or it is Hinduism adapted by Quimby and Mrs. Eddy to modern life by a pantheistic vocabulary.

Theosophy is Berkeley's idealism masquerading in evangelical garments and urging its devotees to mystical reverie and action.

Occult Science is the emotion of awe or wonder fighting the historicity of Christianity.

These somewhat rough etchings of recent cults are not negative. They only seek to trace the roots of such movements and to relate them to former modes of thought.

Before we ask our question again let us venture after a definition of that much-used and most ambiguous term—Christianity.

Do we mean Roman Catholicism or Anglo-Catholicism?

Do Fundamentalists or Modernists better define Christianity?

Are we to understand by Christianity the New Testament doctrine from St. Matthew to Revelation so far as we can correlate it, and assuming that it is of a piece and essentially single in its source and expression?

Or shall we cut the New Testament in two and mean by Christianity either the Pauline Hellenic brand or the earlier sort in the Gospels?

Or is Christianity to be still further reduced to the teaching of the Synoptics? Or still again to Q or M or L or a more primitive source which may contain the real Sermon on the Mount and a few cognate passages?

Is Christianity a mode of life inculcated by the peasant of Nazareth entirely stripped of doctrine and miracle?

Or is Christianity modern Western civilization, permeated with machines, flooded with a practical idealism of business efficiency, and dominated by the spirit of science with its antagonism to the miraculous?

With the help of these analytic queries permit me to put before you a few possible variations of the theme under discussion:

1. Do modern cults contribute anything to present-day modes of thought and life?

2. Have they affected the Catholic Theology, Roman or Anglican?
3. Has Protestantism been strengthened by them?
4. Has New Thought supplied deficiencies in the Synoptics and thus led to their lessened authority in the Churches?
5. Have any or all of the cults made more compelling the original message of Jesus Christ?

1. It is undeniable that Christianity to-day is struggling to maintain a place in the minds and affections of thinking men and women. The chief difficulty in the way of continuing loyalty is the miraculous element in the Gospels and in their chief character. Few if any are arrayed in the name of modern thought against the ethics of Christ and His Church. But the supernatural in a historic individual they repudiate as inconsistent with the discoveries of science and its major deduction of the universality and inviolability of natural law. Health cults are cast aside as superstitious follies, and the precedent of New Testament miracles of healing is ruthlessly eliminated by our higher critics from the records. Here is to be found the opportunity for a contribution of our Theosophical and New Thought Cults. By a pantheistic system of deified nature, where all is good because all is God, they attempt, often under the forms of Christian speech, to maintain religious power in the midst of this scientific generation.

Listen to this quotation on the Christian Life from the current *Theosophical Quarterly:*

He who would find the Master must first find his inner self.

He shall "live the life" before one least deed of his availeth.

Wear thine humanity humbly; yet do the Great Work, not as being a man, but as the Soul, the Light. So shall thy Light shine forth.

Go now, little child; thou hast heard what was said. The Master bring thee to a good and speedy end.

Oh! men and women of the Christian world to-day; when will ye remember that the Soul (and not its earth-worn tenement), *the Soul* is the disciple, ye who have forgotten that ye *are* Souls?

And yet, what is that within the body that suffereth and longeth, that lifteth its head at the Master's name, at the teachings that speak of freedom and joy? Who, then, is this prophet imprisoned in the flesh, whose low voice cannot be silenced, whose starry hope tortures you with its inextinguishable beauty? What is it thrills within you at these words?

Who; *Who* is it speaketh to your hearts in the silent hours; shall that inward Speaker speak ever in vain? Was there One who once died to bring you unto Life Eternal? Did One ever promise to be with you alway, even unto the end of the world?

WHERE IS HE NOW? What if it be He, speaking within your hearts (so sorrowful and so lonely), asking only that ye will to receive Him in the fulness of His Love? What if it be His Voice filling the silent hours, whispering that a life led unto Him will bring peace to your Souls, if you will but take upon you this sweetest yoke?

Is there not *a living Christ?* He that heareth, let him come!

JASPER NIEMAND.

And let me follow it with this quotation on the place of Theosophy:

Permit me to say that Theosophy has no limits. Those who have been connected with it longest and have gone farthest, say that all they have done is to open up vistas of possible attainment ahead. It is necessary to gain recruits for the Great Lodge; therefore our great ambition should be to become disciples of the Master who is at the head of our Ray. This is not a personal ambition, because it cannot be attained until we kill out all sense of self. Our self-will must be eliminated before a Master can accept us as a disciple. Remember that we can be pupils of a Master long before we can be disciples. This latter state is not one that depends upon our desire nor the Master's desire. It depends absolutely upon what we actually are. In occultism we must really be a thing before we can be recognized as in that grade.

In Dean Inge's recent book on "The Platonic Tradition" we find a similar concession to those influences of our modern cult so permeated by Plato and Hinduism and Buddhistic Karma:

Characterizing more precisely what he means by this tradition, within yet apart from the orthodoxies of the day, he says: "As soon as we realize that the religion of the Spirit stands on its own feet; that, as Bengel says, 'Conversion takes place to the Lord as to Spirit,' so that we are in communion with a living Christ; we shall be under no temptation to place ourselves again under the yoke of bondage for the sake of the illusory security which the religions of authority still offer. . . . The characteristics of this type of Christianity are—a spiritual religion, based on a firm belief in absolute and eternal values as the most real things in the universe—a confidence that these values are

knowable by man—a belief that they can nevertheless be known only by whole-hearted consecration of the intellect, will, and affections to the great quest—an entirely open mind to the discoveries of science—a reverent and receptive attitude to the beauty, sublimity, and wisdom of creation, as a revelation of the mind and character of the Creator—a complete indifference to the current valuations of the worldling."

These inadequate selections show the swing of the pendulum toward a revaluation of life in terms of the invisible and the spiritual. It must be frankly admitted that Christian Civilization in our Western lands needs the corrective of Oriental and Platonic Mysticism and that souls weary of the push and drive and commercial lingo of the present day are being influenced by modern cults and finding at least relief from nervous ailments by the increased power and serenity of mind conferred by faith in their idealistic tenets.

So much for modern cults and modern life.

When it comes to Catholicism, Roman or Anglican, it cannot be said that these cults have made any great impression. Their course does not vary, nor can either of these phases of Christianity be induced to believe that the Christian Church stands in need of any truth but that which is contained in ancient and primitive belief and practice.

Protestantism is so vague a term that almost any statement about it would be capable of support. Its fringes are always in flux, like the sun's corona. But there are petrified foci which are no less unalterable than the most darling dogmas of the Catholic.

When we turn for a moment to the so-called higher critics and ask what modern cults have contributed to them, our findings are negligible. Literary criticism plus scientific incredulity (and the two more and more go together, as they have no right to do) has but slight regard for Orientalism and the hocus-pocus of mind-over-matter aphorisms in practical psychology. It may easily be, however, that minds distressed by scholarly denuding of the Gospels may turn to Theosophy for mystic help which modern criticism would remove from Christian faith.

In this the cults are derogatory, not contributory, to Christianity.

And at the end of this scanty and hurried review of modern thought, or better modern moods, let me try to answer the question: "Have any or all of the cults made more compelling the original message of Jesus Christ to and through His Church?"

To Christianity, as Christ understood it and planned it to remain, nothing can be added. It is the jewel of superlative price. It was, is, and shall ever be the Alpha and Omega of truth regarding the essential life of humanity and the nature of God.

Science has a real contribution to make to our stock of information. The course of this world must needs be itemized, and the items must be correlated and classified for the sake of our temporal and temporary welfare on this globe. Some one has said that the Christian religion is the real founder of the flood of scientific enthusiasm which has not yet at-

tained its crest. At least it has been a profound incentive toward the buoyant strides taken during the last century in a better knowledge of the universe in which we live. But science has nothing to add to the information about God and humanity which Jesus bequeathed to mankind. Nor has it any authority to limit the world of reality to the stuff which can be weighed in scales or seen through telescope and microscope.

Christ left nothing undone except the extension of the Kingdom. However Modernist many of us may believe ourselves to be, we surely are agreed on this—that no authority can supersede His, and that no ultramontane can go beyond our absolute and unreserved faith in His perfect answer to our ultimate and deepest human needs. In this the speaker is as fundamental as Athanasius or Aquinas or Calvin or Luther.

The chief function of the New Thought and Health Cults is found in their tonic effect upon an indifferent and apathetic Church. Cults are not of recent origin. The Church of the first three centuries encountered them and fought its way through the ancient world of Isis and Mithras and of Gnostic and Arius, to ground which has served as symbol and standard of expressed faith until our own day.

It is not an idle excuse of imagination to wonder what the Christian religion would have become had the intellects of Tertullian and Origen and Athanasius not been tempered by the heat of opposition into such enduring strength and efficiency. We are

emerging from the somewhat shallow criticism which sought to divide early Christianity into two parts, by making Paul a composite of Greek philosophy and Jewish retrospect, leaving Jesus as an inimitable incubator of lofty idealism and monotheistic belief. We are escaping from a literalism which greatly exaggerated the impossibility of an author possessing styles of literary expression differing according to his mood and his readers.

We are not unwilling to see that negative criticism may be carried beyond reasonable limits, and that the Nicene Creed is the crystallization in poetic phrase of a continuing truth which has kept its original light not only undimmed, but more brilliant, like a diamond cut in matchless facets by the attrition of the cults and myths through which it passed.

So our modern cults have called upon a twentieth-century Church to consider anew its possessions held so long that dust had settled upon them, and by a new apologetic discover afresh the uniqueness of Christ and the absolute finality of His words.

DO THE NEW THOUGHT AND HEALTH CULTS CONTRIBUTE ANYTHING TO CHRISTIANITY?

By The Rev. George F. Weld, D.D.

The question asked of the speakers at this session of the Church Congress is "Do New Thought and the Healing Cults contribute anything to Christianity?"

I can answer this question in the affirmative and say that they do contribute to Christianity, but that this contribution does not so much take the form of a new Theology, as a new interpretation of the older Theology which thereby has made Christianity a new, practical, and successful religion.

First, New Thought and the Healing Cults have contributed to Christianity that which has changed the way large numbers of persons relate the problem of evil to every-day living. This change in their thinking was brought about by the emphasis placed by the Cults upon the truth which lies back of the Bible record of the Garden of Eden—the truth that the presence of evil in human nature is man-made, not God-inflicted.

Second, contributions to Christianity from New Thought and the Healing Cults have made it advisable that the doctrine called "Predestination" be so changed as to make it no longer appear to teach Christian Fatalism. Through personal experience large numbers of persons have become convinced

that a belief in Fatalism cannot exist alongside of a belief in the creative power of faith in Christ. The changed point of view thus brought into the Christianity of these persons makes it impossible for them to believe that sin, sorrow, and suffering are part of God's redemptive plan.

Third, the personal experience of those directly connected with New Thought and the Cults, and also an even larger number of persons having no connection with them, has been the source from whence has come the new conception of God's relation to man which is such a marked characteristic of the New Book of Common Prayer, as evidenced by a number of the new prayers and by the entirely recast office for the visitation of the sick.

Fourth, they have made the Christian religion for large numbers of people become a fact of life instead of a convention, a theory, or a theology. The belief which has come as a result of this experience has given to great numbers of sincere and devout Christians a new and satisfying conception of the Gospel which they had previously not found through the Gospel message as it has been presented to them by the churches. It has, for these people, made Christianity a real and workable religion.

To sum up, a large amount of modern Christian thinking is the product of the experiences of men and women who have had personal proof of the workability of the fundamental principles on which New Thought, the Healing Cults, and other groups of the same sort base their teachings.

Having stated what I believe some of these contributions to be, I will try to give the grounds for such a belief—First: What is New Thought?

Years ago, when New Thought was in its infancy and while it was gathering like a nebula around a nucleus of fundamental principles, William James, in the course of a long mountain climb we were making together, referred to this new movement as "Pragmatic Christianity."

Up to a certain point, that term describes the attitude of those who seek to apply to daily living a belief that the prayer of faith, when it is the expression of the sincere belief in God of a righteous man, availeth much. Call this belief "New Thought," or anything you will. It has as yet neither a theology, creed, discipline, nor a peculiar metaphysic. It is "a way of life" which those who follow it believe to be still within the Christianity of the historic Creeds. It is an experience which breaks through the separating walls of Christian divisions because it has touched and lived in that which is deeper than sectarianism or types of Churchmanship.

Its followers would gladly accept the leadership of the Christian Church, but they feel that the Churches are committed to certain doctrines which confront all who seek to apply the principles on which a successful use of these practices depends with the repressing command: "Thus far shalt thou go, but no farther."

But it is becoming conscious of a spirtiual life of

its own, as its past accomplishments testify. And we must recognize that here, as elsewhere, consciousness of life brings with it irrepressible longings for creative expression. The creative instinct which is behind this great and increasing mass of belief will surely find an outlet, if not in one direction, then in another.

A personal conviction which is the result of a personal experience is a potent force.

A group conviction is even more potent. But when such a conviction comes as the result of a mass experience you are confronted by a force which cannot be controlled, though it can be and in this case it must be directed.

What is a Healing Cult? Frankly, I don't like this term, both on account of its history and because it does not truly express the change which is taking place in the Christian thinking of many people. The dictionary defines a cult as "a system of religious worship. Therefore, a Healing Cult would be a system of religious worship dealing exclusively with some healing power having a divine quality.

Christian Science, from the moment it developed a self-consciousness, proclaimed itself as a new religion with a Creed, a hierarchy, and an organization outside of and distinctly apart from all other religious organizations. Its membership claims no allegiance to any other Christian body. It claims to be the only true Christianity. So far as I know, and I believe I am fairly well informed in this matter, Christian Science is the only Healing Cult.

By this I do not mean that there are no other dis-

tinctly religious organizations which profess a belief in physical healing power through means other than material ones. There is Dowieism, for example, with its spirit-impregnated handkerchiefs. But its influence on the religious thinking of this country is negligible. Mormonism also professes a qualified belief in the healing property of faith. But its influence does not extend beyond its own membership.

There is also that peculiarly Californian product, the Church of the Four Square Gospel, which is seeking to become a separate and distinct religious organization and which emphasizes the healing power in Christian faith as part of its teachings.

I wish I had time to deal with this particular religious phenomenon in detail. It has great significance for any one making a study of the influence which the new emphasis upon the healing power of Christian prayer exerts upon the thinking of men and women who earnestly seek to apply the principles of Christianity to daily living.

A presentation of Christianity which can gather every Sunday in one building from 5,000 to 7,000 persons is proof that there is need for the churches to consider seriously the practical possibilities in the Christian religion! The Four Square Gospel does not rightly come within the scope of this discussion because it is itself a product of the contribution to the Christianity of to-day made by the older efforts to apply the Gospel message to the whole life of man; and also because it aims to become a separate Church —like Christian Science.

On the other hand, such well-known organizations

as Unity, the Truth Centres, and a large number of local and more or less well-organized groups, while emphasizing the healing power of faith, do not yet deliberately set themselves apart from the great mass of Christian believers as distinct religious bodies. According to the dictionary definition they are not true Healing Cults.

Most of these are merely attempts at combination for mutual inspiration and help among persons with a like belief in the healing quality of a Christian faith. They are composed of persons who have a common basis of the same experience and are merely local manifestations of an instinct to test their trust in Christ's promises by putting those promises into practice. If it is necessary, or desirable, to apply a name to them, New Thought can be used as a generic name.

Their members, so far as they have any corporate membership, are persons who at least technically, or perhaps I should say "sentimentally," continue to consider themselves organically connected with some historic church.

It is from these persons, but as individuals and not as representatives of those local organizations, that the influences have come which have done so much both to change the traditional belief about the problem of evil, and God's relation to his creatures, and also to put in practice among large numbers of people a conception of the meaning of the Gospel which amounts to a new Christianity.

It is as a new Gospel and not as a new religious

organization that this steadily increasing mass of experience has drawn people to its conclusions and influenced their thinking and their attitude toward the traditional interpretations of the faith.

But there is one other group of persons who have had a large share in bringing about this new interpretation. While not considering themselves connected in any way with any New Thought movement or any Healing Cult, their changed attitude toward the traditional teachings of the historic Churches about the relation between God and man has been arrived at quite independently of the teachings of these movements we are considering.

This group is composed of those persons who are actual members of organized Christian Churches—and very many of them belong to our own communion—and their new belief in the power of faith is the direct result of their personal experience.

These people would deny that they are New Thoughters, or Faith Healers, or Unityites, or members of any Truth Centre. And yet they are trying to put into practice the same fundamental principles upon which all these movements are based. They feel no contradiction in being Baptists, or Presbyterians, or Methodists, or Episcopalians, while living by principles which are not part of the traditional teaching of these Churches.

These all have one great quality in common. While trying to apply to the solution of their daily problems a larger and yet simpler conception of the Christian Faith than they find being taught by the

Churches, they are a unit in acknowledging that Christ is the channel through which this power they seek to use is derived from God, the ultimate Source of Spiritual Power.

Let me try to state what these principles are by which these people believe they are finding a new power to live. They have come to believe that man is a personality made up of three elements—Body, Soul, and Spirit; and that a creative Christian life is impossible unless the balance between these three is kept true. They believe that the reason why the Christian religion has thus far not produced the results it could have done is because there has been an over-emphasis or an under-development of one, or at most two, of these. They believe that in prayer they are using Christ's method for the release of spiritual power, and they believe that this spiritual power is the same power through which the creation of the universe was brought about. And they believe that if this power can start into operation the forces which are now directing matter upon its course toward its ultimate purpose, this power can also operate upon the individual parts of that universe—upon men and women whose bodies are as much physical matter as the earth and the stars. In order to bring about changes in this human body and in the moral character which dwells within it, it is necessary to come into contact with that power. They believe that this contact is made through prayer, when that prayer fulfils the conditions given in the teachings of Christ. They believe in a Healing God Who is always on the side of health.

God's immutable purpose aims at a humanity that shall steadily develop into the measure of the stature of the perfect man. For the accomplishing of this purpose God has endowed man with creative qualities to be exercised by man under the only conditions which permit of a growing soul.

And those conditions require a human body in which and through which that soul shall function as a free agent. God did not create a human body into which He breathed a living soul in order that this body should become a hindrance to this soul's development. But unto every soul He gave its own body which should be that soul's medium for an ascending series of expressions of spiritual consciousness, not in some future life only, but here and now. And the result is in proportion to the capacity and the quality of the tool.

This means, or rather those who seek to live by reverent application of the principles of the New Christianity believe that it means, that God has a direct interest in maintaining this tool—the body—at its maximum efficiency. And in order that this may be accomplished, God puts His health-creating powers at man's disposal.

Man, in the exercise of his free will, may refuse to use these powers; he may be too ignorant to use them rightly. But God's purpose once having been established, God cannot deny Himself, and these powers remain always within man's reach.

These persons have applied this belief to the relief of their physical and moral and spiritual needs, and they have found that the results they sought

have been attained. In consequence of this experience, they have felt forced to seek an explanation for this experience. And the explanation which, to them at least, seems to fit best the facts as they see them has required on their part a reinterpretation of such traditional teaching about God's dealings with His creatures as relates to the presence of physical and moral evil in human life. This is the belief which has spread so widely within the thinking of such large numbers of Christian men and women that nothing short of a restatement by the Churches of the traditional dogmas of the Churches will keep the Churches abreast of the thinking of their members.

The effects of this individual reinterpretation are only beginning to be felt; but that they are beginning to be felt must be apparent to every open-minded student of religious thinking to-day.

Because of this faith these people believe they possess something which, so far as they can see, other men and women do not possess. They feel that they possess, or are possessed by, a dominant conviction that spiritual progress and growth toward human happiness are the result of the power which comes from having a firm, sincere belief.

Practically every one of them has had the spiritually developing experience of "conversion." There is no experience either spiritual or moral which is just like this experience of "conversion." It brings with it a sense of reality and power that are the result of having personally experienced the reality of

that power. It separates the one who has had it from the person who has not had it. It acts among themselves as a great uniting principle. Two persons having had the same experience know each other and feel toward each other as they cannot know and feel toward other persons.

History teaches that "unattached convictions," when allowed to remain too long unclaimed by the Church, develop men with a capacity for constructive leadership which, if left to itself, may become destructive leadership.

The great heresies, each of which at one time or another seemed destined to absorb within itself the spiritual leadership of Christianity, are examples of this destructive leadership.

The local success of Aimee Semple McPherson should be taken as a warning that at any moment there may appear a commanding personality endowed not only with her ability to organize but also with a character moral and spiritual enough to inspire general respect.

It only needs such a one to gather into one great religious system the results of this mass of spiritual experience that, during the lifetime of the present generation, has accumulated, through men's search for knowledge how to apply this healing power in faith which can affect character as well as disease.

In this account of the growth of the new conception of the power of Christian faith, we are not dealing with some spasmodic and temporary aberration from the fundamentals of historic Christianity which

concerns only a few enthusiastic and ignorant but well-meaning souls, but I am telling you about the steady, healthy growth of spiritual influences whose perpetuation is your personal concern and responsibility.

We are living to-day in one of those periodic transitions from a smaller to a larger conception of the power over life of Christ's message. Such transitions have occurred from time to time. Each transition has brought with it new impetus to Christian progress along all lines of our social activity which have become permanently constructive when the truth for which that particular transition stands is absorbed into the life and teaching of the Church.

It is true that in the broad sense, and not the narrow Roman Catholic sense, there is no salvation outside of the Church. This statement is true when it is understood to mean that the Christian faith reaches its highest efficiency when it is an expression of the spiritual fellowship the Church was created to develop.

Therefore the Church has a responsibility to take into its divine life every aspect of this new conception of the enlarged function of Christian faith. It must sift out those elements which are true and lasting from those which are temporary—without permanent foundation.

This sifting process can be done only by you because you are the Church. Dogmas, Creeds, Discipline, Traditions are nothing in themselves. They are merely the materials out of which you who are

the Church make the Church express the best, finest, noblest, most Christian-like beliefs and qualities of any period of human development.

It is for you to test out this new conception of the power of faith by putting it into practice. Try honestly and faithfully to use this belief which other men have found true for them. If it is untrue, you will find it fits nothing already a vital part of your faith. If it is true, as so many thousands have found it true, then it will fit into your own experience and through you become a living part of the teaching of the Church. And then, through the Church, all mankind will be blessed because of you.

DO THE NEW THOUGHT AND HEALTH CULTS CONTRIBUTE ANYTHING TO CHRISTIANITY?

By Mrs. Ethel E. Patterson

Christianity as given in the dictionary, "the religion of Christians" (considering the many differences of Christians to-day), would be too complex to consider. Let us think of Christianity rather as the Body of Truth and the Way of Life given to us by the Christ two thousand years ago.

To that Truth (perfect and entire like the sun itself) none may add or detract. It is within itself, while we, limited in the flesh, see only certain facets of that diamond, are able only to behold that Sun through the many-colored prism of "the natural-man" perception. Sometimes it is through one color and sometimes through another that we glimpse that Truth—sometimes one facet and sometimes another which we face, but we can reflect and manifest only what we have seen.

It is not infrequent to hear an Episcopalian say: "*Our* Church has all truth." Of course it has—in embryo, in germ—because it has Him and He is the seed; but so has every other organization, group, or person who truly makes a place for Him in its midst. Unless we really *are* Christian Scientists and intend to claim all Reality as ours at every moment of time,

we have no right to make that statement. From the standpoint of time and the flesh we have only that much of Truth, or of original Christianity, as we are manifesting—that is, living and practising. If we have too much the feeling of being the Elect, we may know too much to be taught of Him.

Now New Thought and the Healing Cults (as well as many others) *are* seeing phases of Truth (and manifesting them) which we either have not seen or as yet see so dimly that they are not clearly reflected in our lives.

Lest I may be accused of being a Christian Scientist or New Thoughter growing by mistake in Episcopal soil, let me state that in my search for Truth I studied both almost thirty years ago, trying to grasp their view-point without having the faintest desire to ally myself with either. After several years of familiarity with them I became an Episcopalian by conviction and have never had the slightest desire to change my allegiance. I consider *most* of the New Thought literature inane and insipid and most Christian Scientists narrow and selfish—in exclusiveness almost equal to Episcopalians! For years I have read and studied comparatively little of their literature. The last few months I have made a point of bringing my observations to date as far as possible, with this occasion in view.

Nevertheless, in spite of their faults, I do consider they have manifested a great deal of Christian Truth as taught by the Master in certain helpful ways which we have not, and that we could learn a

very great deal from them if we were humble and open-minded enough to be willing to study, with our Church self-eliminated, and realizing that no cult or organization could exist this long, and still be increasing, unless it was a part of the Great Plan *in the manifestation of Truth.*

WHAT ARE THEY MANIFESTING?

First: Simplicity and One-pointedness, in

(a) organization—meetings;
(b) giving;
(c) publication—study.

This simplicity and one-pointedness (while not perfect and not even always shown at every point) is yet quite remarkable when viewed beside the multiplicity and diversity in us; hundreds have probably fled the Church to these movements to get a breath of air after the too many non-spiritual cares of our work.

We are over-organized—we are organized almost to a suffocating death. Clergy and nearly all church workers spend 75 to 90 per cent of their time in the red tape of "keeping up" the "things" going on, and the small remainder for the pristine spiritual life of their people.

It is nothing unusual for clergy to say to me, in considering a week's mission in "The Practice of the Presence of God," "I know it is the most important thing in the religious life to-day. We need it, but everything is so crowded. I do not dare to take on

one thing more, and people cannot be asked to go or give to so many things." Also dozens of clergy who would blush to make such a statement, work with me once, *say* they want me any time I can come —five times a year if I will—and then the pressure is so great and they become so submerged, they never can get again courage to push their way through "*one* thing more," and I never hear from them again.

In Christian Science and New Thought there are not a dozen guilds, auxiliaries, brotherhoods for many and manifold purposes, etc., etc., etc., but *one* organization. There are not dozens of meetings a week (at least in Christian Science) but three, only two of which (one being a repetition for convenience) any one is expected to attend. Think of the time gained for making the lessons there learned alive in life!

That in itself also leads to simplicity and one-pointedness in giving. Few can give in a dozen directions the contribution of heart and soul, without feeling impoverished and getting the poverty complex. Christian Scientists have the one way, and all goes through that channel. Unity people, as well as many other New Thoughters, are hundreds of them tithers—no matter how little they have, that tithe is God's, is put aside first, reverently and with prayer, for Him, and dispensed with His blessing to any work or any body inside the organization *or out* where He calls for it. (May I call to your attention the fact that a large percentage of those who have lived closest in every age and every cult have

taught tithing?) No bazaars—think of it, the whole Church supported and paid for by the love-offering given directly to Him instead of trying to coax ourselves to exchange something we have for something else we want and hoping the Lord may get a commission on the exchange.

Then consider the simplicity of publication. Not a dozen, but a monthly and a weekly and a daily, to fulfil certain definite needs of the one all-absorbing life of consecration. No adultery of spiritual subjects and articles with the material, but every one one-pointedly leading to the development of the spiritual man—to the problems every last son of God in the flesh of a son of Adam faces each day along the way.

No personalities (except incidentally), but the lesson, the law, and the truth—here I am thinking largely of *Christian Science Sentinel* and monthly and weekly Unity publications. I think Unity as a movement is commencing to get to the danger-point in the *number* of its publications.

If the truth gets home, we need talk of nothing else—we can trust people to make its application to everything, in every field of life. Scattered life weakens—co-ordinated life brings strength.

And perhaps we might be allowed, under simplicity of publication, to mention that instead of the deeds of men being published and blazoned on bronze tablets and in colored windows, brazenly or subtly given to show forth our human love or wealth to the world, often even with the names of the givers

included (O God, think of it, in service of Him who said, "Let not your right hand know," and "he who leaveth not behind father, mother, brother for my sake cannot be my disciple"!)—instead of all that adultery of His House, in Christian Science and New Thought we find nothing to distract us from the chaste thought of Him. He alone is published and blazoned there, except (I know it is in your mind) where the one quotation from Mrs. Eddy brings her name to view. Dare we, with a dozen or a score of names blazoned to the eye of every worshipper, dare to criticise those who use one and that as a "leader" to Him?

Finally, Simplicity and one-pointedness in study. Have you ever tried to follow the study and practice as laid down in *Christian Science Lesson Quarterly*, or Unity *Daily Word*, or *Divine Science Lesson Quarterly?* Do not attempt to form any opinion, then, until you have.

And don't think that you will ever learn His will and way until you become single and definite in your purpose to study His words with a view to practise daily and hourly each revelation. Half of our clergy and Church people are more interested in learning Church History and symbolism and juggling with Creeds than in silently, daily, meditating upon His words.

Each Sunday Episcopal congregations rise to hear the Gospel read. Why? Supposedly in reverence to receive His message. In actuality a gesture, even though we may somehow without effort feel a surge

of tenderness and emotion swell honestly through us as we rise. Ninety per cent of the people could not tell you one word of the Gospel by the time they reach the door. What shall we do? Do away with it? No! *Fill it with meaning.*

A number of years ago an Episcopal clergyman asked me in quite honest perplexity: "What can Christian Scientists find to interest them in that Sunday service? To me it is the most barren, uninteresting service I ever heard."

I asked simply: "Did you study and try to practise the lesson every day, all day, the whole week before you attended the service?" Of course he said "No," and the reason for the barren service was obvious.

Suppose the lesson for next Sunday is to be Love. The good Christian Scientists from their quarterly start on Monday to read, study, and meditate upon a number of Bible references on love (and incidentally Mrs. Eddy's comments or parallels)—then all day (if they are real Christian Scientists) they try to demonstrate, as they, or practise, as we, would say. Tuesday they read more, and again try to work it out in their lives and consciousness. After a week at that, from all the various angles of love, can you not understand what it means to them to meet all together, a band who have all been working on the same eternal words, and hear those read?

Can you imagine for a moment the difference in the faces of our people when they stood to hear the Gospel read, if every day the week before they had

been studying, meditating, and praying over those words and every hour trying to manifest them in life —not incidentally—but one-pointedly and definitely as the one aim of that day? Can you imagine it? Can you imagine any one staying at home from Church if it were possible to get there?

I have even had the audacity to think of trying to work out some helps to that practice, but only half of the Gospel lessons are really well chosen for that very definite work, and with the ever present duties I have not yet seemed to have time to sift and take alternates.

So much for simplicity and one-pointedness in organization, church-attendance, giving, publication, and study, summed up in the one simple, single purpose of life—to reflect Him, to make His image true. Would it not be worth while to learn to have nothing else in life to live for? and to be conscious of it every hour and every moment? They have not *arrived*, but they have their eye most persistently on that goal and they are climbing.

Secondly, What are they manifesting? For the sake of meeting squarely the thing many of you most want to hear, let us answer—Health.

Health means wholeness, and they are one-pointedly trying to manifest that wholeness in the entire man by keeping the mind steadily, unswervingly on His Wholeness within them, to let that alone shine through mind, emotions, and body; and so the most spiritual *of them*, if they find any least thought, emotion, or bodily condition out of harmony with

His Wholeness, what do they do? Not try to make that right themselves, but, knowing they have slipped because for a moment they lost sight of Him, turn their attention back with renewed zeal and devotion, absolutely ignoring the imperfect outward condition just found, but refilling with Him to the exclusion of every other thought, feeling, or condition.

In proportion as they succeed in really doing it there *must* result healing and wholeness—but note that although we stress physical healing as their keynote and many of them certainly do use it as a drawing card, yet to the best of them the sickness is only a fever symptom to show that the toxins of self are veiling the purity of the vision of Him and *there is but one remedy*—clearing out the poison and beholding Him with unveiled face. The prescription to keep well and to get well is the same—to think of and long for and realize nothing but Him.

It is here that I think we might learn quite a bit from the best of Christian Science and New Thought (Heaven knows, not from the bulk of the popular books and magazines of New Thought).

Having always made through the years, some efforts here and there to heal (largely through Sacraments perhaps), the Episcopal Church was quick to try to revivify truth in that line, as they found interest wakening, *but*, far more than in New Thought or Christian Science, it has been an effort to cure the disease rather than the *cause* of disease.

To all outward seeming, it was a coincidence that eight years ago I followed for some time about three

weeks behind Mr. Hickson, and my mission in many places was used as a follow-up for his.

I know that there were many very interesting results in the way of physical "outs" made right, some permanently and some quite temporarily. Surgeons and doctors also make wonderful cures. In either case it is an extraneous power eliminating the cause, and up to us which method we prefer, but, whichever way it is done, if the cause (the loss of the sight of His Wholeness) is not remedied, the same disease will break out again somewhere in the body, or through the emotions in what I crudely call cussedness, or through the unbalanced mind.

In the up-to-date medical world to-day doctors and nurses are not crazed to get rid of a fever; they may cool it artificially to a point where it will not sap the life force of the patient, but that is simply an incidental alleviation and they want it to rear its head from time to time, to keep them posted as to how they are getting on with the *real* cause of the fever. They know that when the cause is removed the fever will disappear.

You will ask then, would I exclude the Sacramental Power and the Laying on of Hands? God forbid. They will cool the fever of life; more than that, they will stimulate and call forth the Divine within that individual. They are *wonderful* helps if used intelligently; but the gaze must be turned back to Him, the confidence must be made sure, the mind must be made single, and people have to be taught how to do that not for a moment but for

twenty-four hours a day. You will say, "We do that in our healing circles." Yes, slightly, partially, and *en masse*. It must be done to the complete fulness of understanding of the individual and *personally*, beside *en masse* (there is much we can learn from the Christian Scientist practitioner's work on this). Many clergy probably think this is their work. I shall not quarrel with them (surely it was done by the priest in early days, connected with confession, although I believe as well by the prophet), but they are *not* doing it to-day—it is not being done, and they never will do it as long as their hands are full and weighed down with many cares—as long as no time is left them to fix their gaze upon the Vision themselves, how can this be?

For every day a patient seeks help from Sacrament or laying on of hands he should spend seven days, an hour each day, in uninterrupted communion with God and fifteen hours kept as close as he can in work—for every one who seeks to be a channel for the helping, triple that—and "that's not maybe," either, as the boys familiarly say. Moreover, I believe that all who would help to make that channel either for outward alleviation or inward stimulation and guidance must be willing outwardly to clean up the body by letting go of anything which could possibly cloud.

Christian Scientist and most spiritual New Thought practitioners and teachers cast aside alcohol and tobacco, preferring only *One* Stimulant or *One* Sedative. Many New Thoughters add a vegetarian

diet to that. I am sure that if you were preparing or maintaining a room in your house for the real physical presence of Jesus, you would not prepare or keep it immaculate by smoking and drinking in it.

I am quite aware this is an unpopular subject, but again I would remind you that, in every reformation or "cleaning up," the fresh, new, vigorous life of the disciples on fire with the new vision, the Foxes and Wesleys, etc., have been willing to throw everything behind which had no value in preparing His way, and never have even recked the cost.

And now, in conclusion, what shall we do about it? For eight years, six months of each year, I have been pounding it into my people (and the other six into myself) that it is useless to be hearers, except as we become doers. In fact, it is worse than not to hear at all, because if once, even for an hour, we entertain a thought and do nothing within ourselves it sears the conscience. Feel within ourselves even one slightest conviction that a way of life is the Real, and if we follow it not we sin, even so much, against the Holy Ghost.

I charge you, as I charge myself, by the Spirit given unto me, to meditate upon these things, and whatsoever things among them prove themselves, to follow these in your lives to the end.

In us as a church, even as in us as individuals, He can manifest only through our humility and not through our pride and superiority. Self must go if Christ is to rule. And let us remember the example of St. Catherine of Siena, who, in seeming failure,

blamed it not upon an impious Pope, or wicked world or times, but wrung her hands and cried:

"Woe is me, woe is me! For if I had been on fire sufficiently with the Divine Life, then God through me would have set on fire all who came within reach of me." (Meaning, not exact words.)

If our pews are not full or our people are dead, it is not because of the times or the people. He can bring even the dead to Life. It is because He is not on fire enough in us personally and so in us as a Church. Let His Life be lifted up (and blazing from us) and He will draw all men to Him. This is His promise and He fails not.

THE DISCUSSION

Rev. G. M. Williams: I am sure you will all agree that we have had a most interesting session this afternoon. I believe that it is a great mistake to teach, as some do, that all sickness and all disease and all pain are not from God, that suffering can never be in accordance with God's will. That is not in accordance with the teaching of the New Testament. I know that the power of God is often present with us to heal. Let me demonstrate. Just recently I went to see a man supposed to be on his death-bed. His wife had the usual fear of any clergyman seeing sick people. I had the Blessed Sacrament and the holy oil with me. I went in and said to him: "I have come to bring you your Communion, and I have come to anoint you with the holy oil, and you know it says in the Bible that the prayer of faith shall save the sick." His recovery began almost at once. I do maintain that in some cases it is apparently not in accordance with God's will that we recover from our illnesses; otherwise we should all live for ever and ever, and we do not do it. The next thing is this. I am very much in sympathy with the stress put upon the spiritual side of the healing of the sick by others, which the lady who has just spoken has so well put before us. The practice of prayer and meditation, in Christian Science, puts us to shame, but—but that is not a dis-

covery of Christian Science. The Christian Church has always held before men who would take time to do it the value and the necessity of daily meditation upon God's Word in the Holy Scriptures. If all you people here would take fifteen minutes a day for these things, you could have wonderful results. I was talking to a man the other day about joining our Association and he said "I can't find time to do it." And I told him to try it. I go into our churches and I see them empty. I go into the Roman Catholic churches and I see people praying. They have the habit of praying. Learn to do it, learn to meditate upon these things, and you will find that it will make a great difference in your life—but you do not have to become a Christian Scientist to do it. What I mean is that all these truths have been with us all along. St. Paul often prayed that the thorn in the flesh might be removed, but it was not. The answer to him was: "My grace is sufficient for thee." I believe it is sometimes intended by God that pain and suffering should not be removed.

Rev. Edward S. White: Do you think I have a very grotesque thought if I consider the papers this afternoon in the light of a social Gospel? Of course, I have a great deal of sympathy for, and am in agreement with, most of what has been said, but I cannot help but feel that it is mostly a question of emphasis. God knows. We cannot over-emphasize that God knows, but it does seem to me that the religion of the Incarnation, when you consider its implications, is the only religion, and I do feel some-

times that an over-emphasis is made on this faith-healing and a sort of disparagement of what is called material, so that we are apt to get our feet off the earth. Now, Christian Science and some New Thought Cults so interpret the spiritual as to deny the reality of matter and, consequently, lift us into the clouds, so that we have little to do with what is about our doors. I was thinking during the reading of Dr. Weld's paper that there is so strong an emphasis of this sort of religion for ourselves that it becomes a frightfully egocentric religion. Social evils lie all around us; we are either entirely ignorant of them or deliberately overlook them. There are two dangers: to make our religion a selfish one, as Christian Science is; and, second, to make our religion egocentric. That takes us away from real religion, and removes us from our Lord and Master, Jesus Christ. Our Lord's great concern was not for Himself but for others; and His emphasis is on spiritual life.

Mrs. U. C. Fay: One day I was attracted to the service at Grace Cathedral, and, going into their Thursday evening meeting, I had a great deal of help. Help did come to me, and it so definitely attracted me to the Episcopal Church and to a work which should not be neglected.

I do take a little exception to two things which Mrs. Patterson said. One was that there were no advertisements in *Christian Science*. The *Monitor* is full of them. Then, again, that Christian Scientists did not think much of personality. I do not

think anything even begins to approach the reverence in every service that is given to Mrs. Eddy.

The Church should think more and more of the possibility of the healing worth of religion. It is a wonderful thing to be able to give. I have been away for four years, and am glad to know that I can find on Thursday evenings a service in Grace Cathedral which is most helpful in every way.

Mrs. Annie R. Hale: There is one healing cult which seems to me to be more scientific, which bases its system on the fundamental principle that there is a healing power within the body which heals its own ailments. This is by eating, breathing, exercising, and thinking intelligently and in accordance with hygienic law, which includes a mental healing also, but it also takes cognizance that there is a law of the human body, that we have these material bodies that function in accordance with the way in which we live, and that health is an individual matter and is all in knowing how to live hygienically, and if we are not sufficiently informed about the laws of health to do this and take care of the body physically, mentally, and spiritually, then we become sick, but if we are intelligent enough to let these forces within us shine through us—just as electricity shines through the light—the healing called "Nature Cure" seems to me to comprise everything, including sound mind and right spirit.

Dr. Weld: I should like to say, for information, that the Church has just exactly what Mrs. Patterson emphasized with such feeling that Christian Sci-

ence has; and that is, the systematic daily course of the study of the truths of Christianity, which is put out once each week at Grace Cathedral, issued each week in many copies. It comes to my desk and is one of my valuable notes to begin each day. I want to make one apology. You cannot, in just a few moments, tell all the truths about any one subject, so we can only take the high spots and leave out those not so important. If you want to study them, you will find there is a great deal in all the cults that is worth getting, and there is also a great deal that is strangely crude, not at all desirable. Then I want to make one comment on the remark which was made in one of the short speeches, that it was not true that sickness, disease, and illness were man-made and not God-inflicted, but the speaker felt that God had a purpose in sending sickness. I do not deny it in any way—it may be perfectly true—but I have looked through the New Testament pretty carefully—indeed, I have studied the New Testament with this in view—and in every single case of sickness or trouble or disease which came in contact with our Lord He cured it.

Mrs. Patterson: There was a thought which came back to me in regard to something which was said after I was on the platform. We were not asked what we could do for Christian Science or New Thought. We were asked what they could do for us. If these things have been in our churches for years and only one church here or there is practising them, then we can learn from them how they

get their people to do it. That is what we want to learn. We have not a truth in ourselves in the seed or in embryo unless we live it.

CHAIRMAN: I think that there is great danger in cults in promising more than they perform. On the other hand, I have a strong feeling that, in so far as our own Church is concerned, we are rather timid as to what we, as the representatives of our Lord on earth, ought to be able to do.

HOW CAN CHRISTIANITY SATISFY THE RELIGIOUS NEEDS OF ALL RACES?

HOW CAN CHRISTIANITY SATISFY THE RELIGIOUS NEEDS OF ALL RACES?

By The Rev. Herbert H. Gowen, D.D.

Almost the last time I addressed a Church audience in San Francisco I was staying at a certain house when my friend Dr. Clampett, then Rector of Trinity Church, came running in, highly excited, with the remark: "Oh, I've been in an automobile; but never again!" It will be generally admitted that San Francisco has speeded up considerably since those days. But the thing which has brought me most trepidation, I confess, on this visit, has been the moving finger of our inexorable secretary toward the warning bell which marks so ruthlessly the passing minutes. I have therefore, at the risk of desiccation (I had almost said desecration), decided to put aside my paper and speak as fast and far along the given line as I can. It will be easier to control the length of a speech than to cut out sections from a paper. I can only hope that the thoughts I have to present may, like the little Japanese flowers which expand in water, so unfold themselves through your sympathetic attention as to be not altogether devoid of form and color.

It was Lord Salisbury's advice to those engaged in the study of questions of foreign policy to use large maps. To judge aright of a problem which

is so vast that it includes the consideration of all human history and some theory of human destiny, nothing will suffice but to use the largest map of all, namely, the scheme of creative purpose suggested by the entire revelation of the Old and New Testaments, a scheme embracing all history, but beginning and ending in eternity.

Such a scheme forms in my own mind a diagram not unlike an hour-glass, two vast triangles with a common apex in history but with each base-line infinite and in eternity.

In the former triangle the base-line is in the eternity of the past. It reveals God in relation to a plan which includes all Heaven and Earth. From this base we see the working out of a process which by successive siftings and selections brings us at last to a single Figure in Whom is concentrated the full revelation of God and the first-fruits of an ideal creation, the God-Man, Jesus Christ.

From this apex, in history, starts our second triangle, which reveals the process by which the Christ is reproduced. By a succession of expansions and inclusions we see the effects of the Divine manifestation broadening out to the ultimate base-line which represents God's purpose realized—the New Heaven and the New Earth.

Now as to the ideal completeness of the former triangle, there will be, for Christians, no question. All things climb out of nothingness to set their feet upon the way which is Christ toward the goal which is Christ. From atom to cell, from cell to living

organisms of all kinds, from these upward to man, the way is continuous. With man appears that "sense of the numinous" which is religious history in its germ. Man's "august anticipations, hopes, and fears" contain the prophecy of his destiny. His aspirations shape themselves as a quest for God; his failures to realize fellowship with God beget the sense of sin; his efforts to remedy these failures become creeds and cults, institutions and disciplines. As time goes on, the moral earnestness of mankind digs and deepens channels into which the currents of religious history are seen to flow. Into one of these channels, that dug by an otherwise insignificant branch of the Semitic family, flow not only the clarified feeling, reasoning, and activity of the primitive religions, but also the accumulated gains of the great world religions of Babylon, Egypt, Persia, Greece, and Rome. Finally, as I have already suggested, our triangle culminates in the Christ, the full revelation of God—transcendent, immanent, and human—the revelation of human life, present and to come, the microcosm of the perfect society which is by and by to appear.

With this first triangle, however, we have no concern to-day, except as it suggests the symmetry of the entire creative plan. Our business is with the second. And here we are at a certain disadvantage, since only a relatively insignificant section of the triangle lies in history, insignificant, indeed, by comparison with the entire figure which we have to postulate, small even by contrast with the historical

section included in the former figure. Two thousand years of the history of the Chistian era form as inadequate a measure of the Divine success in *reproducing* the Christ as must any similar period taken from the age of the great saurians be considered the measure of God's power to *produce* the Christ. This being the case, we find the picture completed by the inspired vision of faith. Almost at the start, with little in the way of history to go by, the Apocalyptist sees the triumph of the completed work. Before his very eyes the City of God descended out of the absolute world to take form on earth, with its gates open for the inclusion of all mankind. All peoples, nations, and languages are seen therein, and the glory of the nations finds therein a place. The New Heaven and the New Earth are revealed, with no more of the cosmic waste which the apocalyptists designated as sea. Christ's work in its perfection was from the beginning the subject of the Church's adoration:

"This hath He done and shall we not adore Him?
This shall He do and can we still despair?
Come let us quickly fling ourselves before Him,
Cast at His feet the burthen of our care.

. . . . . .

'Yea, through life, death, through sorrow and through sinning
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

Our special query to-night is this: Have we enough in the facts of history during the past two thousand years to validate our vision? Or must our study of this history force us to the humiliating confession that our faith has no other support than the baseless fabric of a dream?

Up to a certain point Christians in general have expressed very little doubt. A waft of early spring did indeed cast its fragrance over the ancient world. A sunrise dawn did break through the leaden gloom of the old paganism. A wave of love did set "deep and strong from Christ's yet open grave." No barriers of race or class or condition, at least then, hindered men from thronging within the Church's open gates. Eusebius tells us of Britons, Indians, Romans, Parthians, Persians, and Scythians who became Christ's. Theodoret adds the names of Cimbrian and German. Tertullian speaks of regions inaccessible to Roman arms which had been subdued to Christ. The Empire fell before the barbarian, but the barbarian himself learned to stoop to Christ. St. Patrick found no insuperable obstacle in pagan Ireland, nor did Columba in Iona, nor Augustine among the Kentishmen, nor Boniface in the wilderness of Friesland. The Olafs in Norway became the thralls of the White Christ. Bogoris in Bulgaria and Vladimir in Russia gave up drinking from the skulls of their dead enemies to accept the sacramental chalice of the Church. The missionaries of Nestorius, journeying on foot from Syria to China, gained without difficulty the imprimatur of an Em-

peror and the allegiance of the common people. No one, up to the end of the first millennium of Christian history, had cause, or occasion, or excuse, for doubting the adequacy of Christ to be the Guide and Saviour of all mankind.

But here intrudes the question, Does what holds good for the first thousand years apply also to the second? What are we to think of the lost areas now occupied by an alert and aggressive Islam? What of the "holy fields over whose acres walked those blessed feet which [nineteen] hundred years ago were nailed for our advantage on the bitter cross"? What of the regions of Roman Asia where once the candlesticks of the Seven Churches shone so brightly? What of the vast territories in North Africa, from Egypt to Carthage which once echoed the teachings of Origen and Athanasius, of Cyprian and Augustine? Or, once again, what are we to think of the failures of to-day, of the sad spectacle of a divided Christendom, or of a Christendom however enlarged by extension yet weakened in intension? How am I to answer Dr. Hu Shih, who, standing with me a few weeks ago on a platform, announced that China could hardly be expected to accept a religion which the West had already discarded? Is it true that the nations of the world, after having been for a while "caught in intolerable hope," are now drifting back "into the ancient sorrow," with Hades resuming her interrupted sway? Are we sent forth to-day, like the disciples of the Baptist, as out of an intellectual and spiritual prison-house, to put the query: "Art

Thou He that should come, or do we look for another?"

In the time permitted I can only attempt the presentation of a few suggestions.

1. First, we must recognize that our judgment is apt to be warped by a lack of true historical perspective. Remote things seem massed and close together, separated from their interspaces; recent events appear as scattered and spread over a larger space. But for this, we should be more aware of the slowness and frequent lapses in early Christian movements; we should also be more conscious than we are of the real and steady advance of Christian propaganda in our own day.

2. Secondly, measuring God's work and method by our own, we get a wrong conception of the rate of speed at which we think the Divine plans must be accomplished. We outdo the Fundamentalists in demanding that God finish the creation of the New Heaven and the New Earth in a few physical days. Our egotism insists upon hustling God to fulfil Himself in the moment of our own mortal life, under our very eyes, and through our own hands. The American boom spirit stakes faith itself on the conversion of the world in our own generation, at the cost of so much money, and by the creation of such and such machinery. We are proportionately discouraged when our money and our efficiency alike fail to produce the expected result.

3. If the retort come, as it legitimately may, that, since man is a co-operative partner in the Divine

plan, we should expect the evolutionary process to be speeded up by our aid, then, like a flood, comes back the conviction that perhaps our assistance so far is not much more considerable than that of a little child who helps her mother to make the birthday cake. We are responsible not merely for "speedings up" but also for retardations. If partners we are, as partners we must confess that we have sinned not merely by slackness but also by mistakes of programme, of method, and of temper.

4. But, fourthly, having cleared away these preliminary misconceptions, we do come upon facts which reassure and hearten. Putting aside mere impressions, and viewing things from the proper perspective, we find that a scientific study of the advance of the Kingdom of God yields its true reward. The numerical growth of Christianity during the past century has been vastly greater than in any preceding century of the era. If a certain proportion of the more than five hundred million Christians (one-third of the human family) must be written off as mere non-combatants and camp-followers, the same thing must in fairness be asserted of previous epochs. Thank God, in all ages our attitude rather than our attainment is our ground of acceptance with Him. But it is true to-day as never before that, with some small exceptions, the whole world is now open, and opened, to the Gospel of Christ. John Wesley did not believe that the South Sea Islands could ever be evangelized, yet that region is to-day largely Christian. Darwin regarded the wonderful success of

Christianity in dealing with the natives of Patagonia as his justification for subscription to a missionary society. I remember Hannington going to what was known as "Darkest Africa," there to purchase with his blood an entry into Uganda, and now that once benighted territory has a Christian population whose sincerity in many respects shames our own. Dr. Hu Shih may declare that China has no use for Christianity, yet news comes in letters of a Chinese girls' school marching through a hostile mob to the singing of "Onward, Christian Soldiers," and of a Chinese clergyman paraded through the streets of his city with a fool's cap upon his head, and wearing it triumphantly as Christ wore His crown of thorns. In short, as we find no race which has not contributed to the great array of Christ's soldiers and servants, it is impossible to deny that the travail of the Master's soul is being satisfied as time passes on to the consummation of eternity.

5. Moreover, the effects of Christian missions are vastly greater than are set forth in the statisticalized reports of our missionary societies. "The leaves of the Tree of Life" have been for healing to many outside the walls of the City of God. Were there time, it would be interesting to inquire as to the Christian elements which have passed into the Mahayana Buddhism of northwestern India, or concerning the Christian leaven which has affected the Amida sects of Japan, or of the way in which the Bhagavadgita itself may have been influenced by Christian contacts. One might discuss also the ex-

tent to which Islam owes something of its influence through the place assigned to Isa as "the Spirit of God" and as the Judge of quick and dead. But, passing these, we may lay our hands on much that is sufficiently concrete for anybody. Social reforms, such as can only spring out of the doctrine of the Incarnation, are being carried out to-day (as, for example, in the Buddhist welfare work of Tokyo) in lands professedly non-Christian. The principles of democracy, such as would seem a desperate challenge to optimism apart from the belief that man is in Christ akin to the highest and partner of the best, are being now taught in lands where the worth of the common man has never hitherto been recognized. In very truth, moreover, Christ is to-day interpreting to Confucianism the meaning of the Superior Man; to Taoism the significance of Lao Tzu's Way; to Buddhism the meaning of a Nirvana which is not antithetical to fulness of life; and to Hinduism the idea of an Avatar of the Absolute such as is not illusory.

6. But, once more, Christ is touching the world apart from the historical Church, through the Spirit which "bloweth as it listeth." As St. Paul found, at Lystra or at Athens, a true point of departure for his message in what God had already revealed to men, so it must be to-day. As Christ Himself prepared in Samaria for the subsequent preaching of Philip, so over all the world has He prepared for the coming of His messengers to-day. No full answer to our query can be given until we recognize

the work of Christ, the Logos, in the many lives outside the Church which have borne witness to the same truths as those for which apostles lived and died. In no other spirit can we read the songs of Kabir, or the lyrics of Tukaram, of Ekanath, or of Namadev, or estimate, in our own day, the life of men like Gandhi and Tagore. Such as these have caught from the summit heights of their experience the light of the glory of God in Christ. Christ, for His part, we are sure acknowledges them as His, even though "they follow not us."

I have only time for two or three practical reflections which concern very closely the "*How*" in our subject. These touch our own responsibility for the success or failure of Christianity. We cannot expect men to take seriously a theory which the authorized interpreters of Christianity more or less deliberately refute by their own attitude.

1. First, if we would have men believe in the universal adequacy of the Gospel for all mankind we must take care to banish the ecclesiastical sectarianisms and partisanships which contradict our catholic claim. If we ourselves insist upon making for shore on "broken pieces of the ship," we must not expect outsiders to have the vision of the great vessel coming grandly into port. While men insist upon having an American Dutch Reformed Church in China they can hardly be possessed of a catholic conception of Christ's mission to humanity.

2. Secondly, in our social thinking and in our resultant political activity, if we would impress men

with a belief in the unity and common destiny of mankind, we must get rid of race prejudices and all that these prejudices imply. It is not logical to build up walls of partitions between men and then charge the Holy Spirit with impotence because the Word of God does not have free course. One lynching bee in America may have repercussions which no number of missionaries in China may be able to counteract.

3. On the positive side, there is an easy remedy against ecclesiastical narrowness in the study of the Calendar of the saints as accepted by various branches of the Church. Instead of grudging space for a few Black-letter saints, we might well have one for every day in the year, so chosen as to show us the richness of our heritage. The Christian who knows his Catholic hagiology is not likely to doubt the efficacy of the Gospel for all mankind.

4. Lastly, and inclusively, let us cultivate in our thinking the largest thoughts as to God's purpose in the universe, as coincident with the meaning and function of the Church. Let us have, for ourselves and for others, a gospel of *maxima* rather than of *minima*. Let not our day turn and depart with scorn beneath her solemn fillet because we have taken little where so much was offered. If for the individual the goal is the being filled with all the fulness of God, surely it is not illegitimate, as a corollary, to hold that the "earth shall be filled with the knowledge of God as the waters cover the sea." So shall our Christianity become worthy of the length and

breadth and depth and height of the Love of God—"the love that moves the sun in heaven and all the stars." So

"Thou shalt bear a blood-stained cross upon thy breast,
Thou shalt stand upon the common, human sod,
Thou shalt lift unswerving eyes unto thy God,
Thou shalt stretch torn, rugged hands to East and West.
Thou shalt call to every throne and every cell,—
Thou shalt gather all the voices of the earth,
Thou shalt wring repose from weariness and dearth,
Thou shalt fathom the profundity of hell.
And thy height shall reach the height of God above,
And thy breadth shall span the breadth from pole to pole,
And thy depth shall sound the depth of every soul,
And thy heart the deep Gethsemane of Love."

HOW CAN CHRISTIANITY SATISFY THE RELIGIOUS NEEDS OF ALL RACES?

By The Rev. William N. Guthrie, D.D.

Friends: I have but twenty minutes in which I want to say something that may be really significant or at least stimulating. You will pardon me if I am colloquial; I have had much experience in not being understood, and more experience in being misreported. The only time I am really safe is when I have been declared unintelligible. This time I hope I shall get something over. I have laid my notes aside and really have changed the subject of my talk, because Dr. Gowen of Washington University has just made a very eloquent address, with which I am heartily in accord. If I ventured to say what I had intended saying, you would however think I was attempting to controvert him, and not because he and I really disagree, but because we differ so absolutely in temperament, and in instinctive approach to our subject.

So I will only venture to talk, fill in chinks, as it were, and run around his address, so that what I say, together with what he says, may somehow constitute together a single challenge to this audience to think out entirely afresh what we mean by "making the whole world Christian."

People who don't believe in Christ, these days, very seriously, are apt to be loud about support of missions. It sounds so very well; to make the Kingdom of Christ co-extensive with the world! By all means "expansion," "progress"; boost and don't knock. But if what is really intended by that extension of the Kingdom be the forcible conquest for exploitation of other races by ours, the forcible displacement of other civilizations by ours, then I have my doubts whether the result, if successful, would be Christianization! This scaring or bullying or bribing the world into attempting "Westernization," "Europeanization," "Americanization," doesn't look to me like the work of Christ. It's attempting to build up a "Cæsarian" uniformity, to establish a standardization, leaving Jesus Christ out, and using some form of Christian dogma or Christian institution as a substitute for Him. For what we do in His Name is not necessarily His work!

Twenty-one years ago Bishop Nichols commanded me to preach a sermon on Missions before the convocation of our Deanery. I begged off very hard; but he was insistent. I protested, "But I don't want to disgrace you, Bishop, because, you see, I don't 'really' believe in Missions. Of course, there are Missions and Missions; but in any address I couldn't make my distinction clear. I don't think we should export 'Christianity' until we develop some for home consumption; and if anybody has any Christianity among us, I think it's wrong to send him abroad just yet, and leave us up to the neck in heathenism."

The dear Bishop laughed indulgently, but of course I obeyed, as I always do! But he admitted afterward that he had never heard a sermon on Missions like mine! I'm afraid it was scandalous to many. I protested against Cæsarism in disguise as Christianity, pioneering for trade, creating demands for wares, disturbing the religions of the countries we enter as guests and breaking up their lesser "morale" for our greater "prestige." I indicated the one excellent, unquestionable result, so far obtained, from Missions; the spreading, slow but sure, throughout the domain of our own civilization and religion of an interest in other civilizations and religions. Missions, after all, like action and reaction, are bound to be equal and contrary. By a roundabout way, in this fashion, we might be ultimately Christianized via the Buddha and Lao-Tse, *et alii!*

Now, I am pretty well of the same opinion still, but I expect none of you to agree with me. What should I be doing at this Congress if I expected to be talking to sheep, "follow-the-leader" folk? We are here to use our own experience and our own wits, and see what we can do to help ourselves and one another to clearer and honester thoughts. Without variety the world would be a miserable place. There is very little danger that we shall be of one mind, you and I, but maybe I have got one twofold little idea across:—if we are to Christianize the world, we must first know what is the Christianity that we are proposing to export, and be quite sure also that we have it ourselves. And secondly, we must do this

export business (if we have the goods) by the single method of Jesus:—pure, loving suasion, sympathy, self-sacrifice. The Church herself must want to be crucified, like her Lord, and not be keen about thrones and crowns and sceptres.

But how is the world to be Christianized, you say? I suggest: by having Christianity on hand to export, and then exporting it in Christ's own way. Now as to the Christianity in question, are we so very sure what we mean by the term? For my own part, I should not be satisfied unless my Christianity derived directly from Jesus Himself, being radically and primarily His very own religion, that is, what He experienced and professed; whereas most people seem to think that Jesus was but an extra-orthodox Jew, and no Christian at all; and that Christianity is all that we think about Christ, who wasn't, because he couldn't be, a Christian. Isn't that scandalous? But to judge by the scholarly critics that is about what he was!

For my own part, I don't hesitate to say that Protestantism is as dead as the dodo, and Catholicism as dead as the dinosaur. We have to study both as museum exhibits. They have to be made up in plaster or papier-maché, and be painted very red to look even mildly interesting. For Christianity as a matter of fact has been continuously in development. Were we to take seven cross-sections, at critical times, and then describe what is got as the then professed and practised religions, I am afraid you would be quite shocked to find how different from one another

they really were. Now do we want to export any one of those six or seven varieties of defunct Christianity? If the world's "dead in sin," do we want to make it deader still, by forcing on it a religion which, as a whole, we of the so-called Christian nations have obviously outgrown? Or do we expect Arabs, Hindoos, and Chinamen, who have old civilizations, whatever we may think of them, to get busily and enthusiastically "back to Jesus" through an imaginative recreation and adoption by turns, seriatim, of all the six or seven successive varieties of extinct, or rather defunct, Christianity?

In plain terms, the Christianity we are to spread over all the world must recover Jesus. It's quite noticeable in our own countries, whatever alienation there may be from Christianity as understood and established, there is none really from Him—but, on the contrary, a most uniquely vivid interest in Him. Muslims, Hindoos of all kinds and descriptions, Buddhists of all varieties, Tao-ists, Parsees, Sikhs, are invariably interested in, or at all events, what is our concern, "interestable" in, Jesus. Many of them love Him and revere Him; and place Him second only to their great prophet or master. If we undertook not to make the world Rococo-Catholic or Fundamentalist-Protestant, but merely better acquainted with Jesus, we might hope to unite the best everywhere in a common reverence and worship for so sublime a humanity as his, which is after all the only practical divinity for us men. We can stand in awe, to be sure, of what we do not understand;

but we cannot intimately love and passionately adore what is wholly unakin to us. Show us then a sublime and adorable Jesus, and insist on his Kinship to every one of us, and you have re-endowed us with a God. Begin to argue about His Divinity, and you split us into sects. You may even drive us away from Him altogether, and consequently conclude we are reprobate, and by nature anti-Christian!

St. Paul was a great apologete, devout and devoted expounder of a gorgeous theosophy, which he had wrapped as an imperial mantle, and placed as a jewel crown, and set as a sceptre, and established as a throne,—all for the Jesus he had possibly never known after the flesh! The vision of Him he had on the way to Damascus was so dynamic it may or may not have been really like Jesus. But it was certainly like St. Paul's best self. The tradition he afterward got from St. Peter by his explicit admission may or may not have profoundly affected his preconceived theosophy. But one thing is certain—the Jesus of St. Paul only a scholar can discover, and a philosopher can intelligibly state. Certainly we do not expect to convert the whole world at this late date to St. Paul's obscure theology? and thrill it with his peculiar theosophy? and call these disciplines by the name of "Christianity"? and proudly substitute them for our Lord Jesus?

What I have just said about St. Paul is intended merely to serve as an illustration, which I hope will make you see plainly what I mean when I now say: that to my mind Christianity really is vitally re-

experiencing up to the measure of our ability, the very genius of Jesus, and having so His enthusiasm, His vision, His method, His discipline, as an obsessive Super-Person to control our life.

So now then I suggest that we go earnestly in quest of Him. But how can you do it? Why, you tell me it's very simple: there's the Bible, consult it! Still you know how many things can be got out of the Bible. I don't see much likelihood of ultimate agreement for us that way. The Old Testament is Semitic and specifically Hebrew, variously under the influence of Egyptian, Babylonian, Phœnician, Persian, and even ancienter religious experience and law, cult, and custom. Must we first become Jews, backwardly super-learned Jews, before we can approach Jesus? Certainly not. Do you then think that carrying the Old Testament to China or India will make Christians of the heathens very effectively? Why, just think of it. The Bible did not as a matter of fact abolish slavery at all among ourselves. It wasn't felt to be in conflict by Christians, our fathers, with the Old or the New Testament. It was killed in the United States in the second half of the nineteenth century by the pressure of economic forces, assuming philanthropic disguise. But what we then got rid of was only chattel slavery. Economic slavery is quite harmless in the eyes of the average Christian to-day. For see, the Old Testament doesn't specifically condemn it; and chiefly no doubt because the Old Testament didn't foresee our industrial age. Neither did the New Testament,

for the matter of that. There isn't very much likelihood then, is there, that taking the Old and New Testaments to India and China will promptly reform and unify the world? Those scriptures haven't unified us. As for plumbing and disinfection—such recurrent arts can be unchristianly popularized. Just remember with shame and horror Christianity's long, earnest exaltation of "filth" as a work of saintliness and you will be less sure that plumbing and disinfection really are Christianity.

But you say, perhaps, let us just use the Old and the New Testament merely to get at Jesus! Unluckily here we get into another kind of trouble. Are we quite sure He can be so easily got at by the close study of the New Testament documents? The inconceivable Genius comes. He wants to get his message through to his contemporaries. How shall he do it? If he takes the educated, like St. Paul, they are already chock-full of prejudices, slaves to pre-existing systems, with which they will overlay whatever he teaches and invest him beyond recognition. They will get some, maybe much, of Him if they love Him, tucked in the core of their doctrines. But of what they pass on, you shall never surely know whether it was His or not. The great Genius has but one other option. He can take for his vehicle uneducated, illiterate, natural persons like St. Peter. Now of course St. Peter is a "chump," gladly and often self-confessed "thick-head," and the Genius can get very little through him, no matter how much he gets over to him; but because the

"chump" adores the Genius, what little he himself does get he will faithfully get through to others, at least not twisted to the extent of making us unable to untwist his unintended twists. Will you go to St. Paul, the educated man, or to St. Peter, the fisherman, for your Jesus? We all know that with all his admitted backslidings and stupid misunderstandings, it is to St. Peter we must go. The "chump," the "thick-head," the natural person, bears better witness to the supreme Genius than the man of talent and culture. Unfortunately, the New Testament gives us a very fragmentary record of the Master, which goes back, however, to St. Peter; and it gives us some five different theosophic handlings of this same tradition, very different, impossible to harmonize, but which did most effectively translate the influence of Jesus for the latter part of the first century in accordance with the, as now, natural varieties of temperament and religious experience. But we can somehow get through them to the spirit of Jesus. That, I believe, is certain. We cannot get that spirit transmitted to another, not even to our own child, unless it first possess and obsess, coerce, and transfigure us. Now the spirit of Jesus that only is fit to export. But to export it, obviously we must first be sure to catch it ourselves or rather, to have it catch us body and soul and spirit.

So if we are to Christianize the world at all we must remember why we should, and want to do it. It's because then we are Christians first and foremost ourselves, and have evolved a truly Christian civ-

ilization. Otherwise we are arrant hypocrites, busybodies, offensive meddlers, and tyrants. This world's going to be one; there's no question about that. If we don't soon learn how to live together in it, we'll simply have to get off the earth altogether and leave it to the ants and bees and other decently associative creatures! There's not much question about that, I think, to-day. Living decently together, that is living at all, does imply loving one another in some measure. That in turn really means what is so much harder, liking one another in spite of—nay, because of—our inevitable differences. Now, for this we have got to be humanized, and pretty quickly too. And I do believe that Jesus can humanize us more quickly, more perfectly, than any conceivable combination of ideas, institutions, customs, cults, laws, devices, persons, etc., etc., ad infinitum.

So far so good. But do we think that the Egyptian and the Roman and the Greek and the Etruscan and the Phœnician and the Hittite and the Babylonian and the Persian had no special good given to them of God, which we have unfortunately lost in the more or less haphazard process by which our culture has developed, passing from the decadent empire of Rome through the Dark Ages, through scholasticism and the later Renaissance, through Protestantism into standardizing, deindividualizing, dehumanizing, mass-production, industrialism? Any one who knows anything worth while about the history of the Catholic Church, will bear witness to our grave losses by inadvertency and ignorance, more

than by prejudice or perversity. Do we want the world, now and in the future, similarly to lose all that India, Persia, Indo-China, and Japan have in their peculiar treasure-houses? Surely not. But all these precious things are of course compatible with the lordship, and even the metaphysical godhead, of Jesus. They are, however, not compatible with an exported, standardized orthodoxy, as hitherto agglutinated and steam-rollered like macadam over the surface of the world by our imperialistic zeal!

Does God want a garden with only tulips in it, or only daisies, or only lilies? I always thought that God's garden eagerly welcomed all the flowers. Because we have never seen or smelled it before, and don't quite know what to make of it, and aren't indeed sure we like it, is no valid reason a particular flower shouldn't be included in His Eden. He knew His business when He created it. No taboo on flowers! So every religion is pure, and every religion is in turn corrupt. Of course, we have made a mess of things, we humans, in every race, and of every age. But somehow the Holy Spirit has never anywhere been totally lost for long. If we were to lose the Spirit for long, we simply couldn't survive. Hence our very existence is the proof of our divine kinship. Something in us, germinal and inevitable, is there still, and can and must be stimulated to take charge of the rest of what is we, us and company!

So when I preached twenty-one years ago on Missions, I used a metaphor: "Shall my loyalty be to the stream where I stand at its edge, or to all the

streams that, by confluence, have made it?" Very broad, you think? Not broad enough yet to my mind. My loyalty should be, not only back to all the streams that have flowed in, but forward and then back to all the streams that haven't yet flowed in and that are destined to be blessed confluents of it ere our waters reach the mouth of the river. Therefore, because I believe that the Spirit of Jesus may be called the main stream, I must and do recognize all the contributions in the past, and all those yet to occur in the future, as already in very truth and reality His. I anticipate the "fulness of God" in the Christian religion, which we have not yet developed to enjoy. All the religions of the earth were religions of God's Spirit for people of given sorts in given times and places. Whatever is profoundly primitive and inevitable, precious and exquisite and ultimate, must either be identical with, or be incorporated with, what we have received as from Jesus; that is, if we do indeed really have Him, and are possessed of Him, and if He be indeed the Son of Man, and so the Son of God!

I still think that programme I sketched out somewhat in these terms, full of youthful hardihood, is a pretty good one. I'm probably no prophet in your eyes, but I do see the world becoming fatally one, and I see all the great and the glorious, the noble and the heroic, the lovely and the courageous, marching forward in one united fellowship, with Jesus on ahead as their leader. I see a Christianity that is yet to be, and that is our Christianity already

in anticipation, because we are reverent and humble and childlike and simple, and ask to know Jesus as He would have us know Him. Of course if we shall hold anything like this attitude, which I have just endeavored to sketch to you, we can quite safely talk about "the Christianization of the world," and, what is better, without a blush. It's conceivable, it's reasonable, and it would be desirable; and maybe it's in some sense quite possible. And what is more, if it isn't possible in some sense, then I think that the planet would better (and doubtless therefore will) blow up! So we might just as well assume that it is possible, and acting on the assumption, try hard to bring to pass in our day the far-off, divine event!

I must close, well aware that most of you don't know what I have been talking about, and that not because you aren't sensible, nor because I haven't talked sense, but simply because I've tried to say something real, without the customary camouflage or pretense, and because I have jumped into the midst of things, and told you that if you would make the world Christian you must begin by being Christians!!! That wasn't polite, and yet if you undertook that, you should find out what we do, and must, as rational, social beings, mean by Christianity! So I think we can make up our minds right away that the only Christianity worthy of home consumption and of foreign exportation really is the re-experiencing of that essential Genius of Jesus, which the early Church called His Holy Spirit, and which we have long since retired from control, and even

undue emphasis, substituting the more convenient "majority vote," or "expert consensus" of the intelligent minority. But, you see, this trouble of ours began quite early, when it is reported in the Book of the Acts of the Apostles: "it seemed good to the Holy Ghost and to us (Acts 15:28)." Mind you, "unto *us*," and therefore also of course unto the Holy Ghost! I don't really object to our being considered actively in partnership with God. But when any institution or authoritative tradition or scripture or law is somehow substituted as the initiating entity and essence for the Holy Spirit, we are certain to miss the full vision of our Lord Jesus, Who can alone, and alone has a right to, become the Lord of mankind, because He does not undertake to be their king in Cæsar's fashion, but to be the great Wooer and Winner of souls, and the great Saviour of all good things in all temperaments, in all traditions, and in all civilizations, unto one Holy World or Kingdom of God!

THE DISCUSSION

Bishop Moreland: A few weeks ago Dr. Teuslev, on his way back to his station in Japan, sailed from San Francisco; I learned at that time that this great physician had been offered $20,000 a year in New York if he would remain there; his answer was: "I would rather take $5,000 a year from the Episcopal Church, and share what I have with the heathen." That is in evidence that religion is happening now, and it is the life of the Christian that counts. I suppose that people who live in enlightened countries seldom think whence their blessings flow, but sharp contrasts exist and, therefore, of course, our comparisons ought to be fair. I was reading the other day of a lecturer who, when he went back to Madras after delivering a course of lectures in Europe and America, said that in England and the United States the people put on their Sunday clothes once a week for various reasons, but principally from force of habit and to keep up appearances. Now, we should recognize the fact that we are often guilty of making unfair comments about other religions. We should try to get our feet down on the ground and feel that we must carry the living Christ to all the world. We see that nineteen hundred years of experience have proven that Jesus Christ was able to give to the world what others have been utterly unable to give to their fellow men. We

see the mental stagnation of the Buddhist countries, and we see the moral degradation of the Mohammedan peoples. It is for the white races of the world to bring to them the living Saviour, who we believe has given to us all that is beautiful and glorious. I know perfectly well that there are those who say that, fundamentally, all religions are the same and that only their manifestations are different, but I cannot find myself in agreement with that. We are frequently told that all roads lead to Heaven. Well, if, for example, you want to go to Sacramento and you ask some one the way, and he answers, "It makes no difference—take any road," instead of getting nearer that beautiful capital city, you might find yourself moving toward San Francisco. The Buddhist religion teaches that there is no God. How can it teach us how to find God when it says there is none? Our Lord Jesus Christ said: "The pure in heart shall see God." Therefore, we must learn to know God, as revealed by Jesus Christ, who is able to glorify the whole human race. The Church will increase in power, till at last it is able to bring all mankind into the knowledge and love of Christ.

Rev. G. M. Williams: We must all have been inspired by the two very brilliant speeches which we heard this evening. I do not have to tell you how convinced I am that our religion of the Incarnation of the historical person of Jesus Christ, as Dr. Guthrie has said, must be the religion of all peoples. Two years ago, I had the pleasure and privilege of making a visit to Korea and Japan, and I spent about

ten days in Japan, and came in contact with some of the teachers. It is true that Mohammedanism and Buddhism taught that there is no God and no soul, but let me tell you that among these sects in Japan religion has progressed into believing in a Saviour-God who saves men and women through faith in Him. It teaches a future life of happiness in heaven with God. This new light which I saw for the first time in the East two years ago has made me eager to learn more about these things, so that we can bring men and women to the feet of Jesus Christ, Master of us all.

ROUND TABLE CONFERENCE

I

IN WHAT SENSE SHOULD OUR CHURCH BE CATHOLIC?

II

IN WHAT SENSE SHOULD OUR CHURCH BE PROTESTANT?

IN WHAT SENSE SHOULD OUR CHURCH BE CATHOLIC?

By The Rt. Rev. Arthur W. Moulton, D.D.

This must be an important question. It would not have been put on the Church Congress programme if it were not. I approach it in a serious if undogmatic mood. My background and breeding are of the rigid and austere Puritan type. I look back to it all with reverence and gratitude. I wish it might return to me. I should greet it, should go forth to meet it with hope and cheer, with mitre and merriment, with staff and satisfaction, with incense and ingenuous interest. For I contend that a prime need of our wonderful Church is to be more gracious to its guests and their gifts. With no less generosity than the Cavalier, the Roundhead has bowed himself in and out of history: we are the richer for it. Leaving quite as much permanent impress upon our character as John Calvin, St. Francis has passed along the trail. Leo and Luther, each in his own tongue wherein he was born, has contributed to our vocabulary as the Spirit gave him utterance. Hildebrand and the Hollanders have at one time or another lightened the driving of the chariot-wheels. I can see Bernard and Brooks, Loyola and Laud, Jerome and Jewell, the men of the modern school and the men who closed the canon of Scripture, fitting gracefully into the picture.

The Church has not always, however, met with a frolic welcome the thunder and the sunshine. Our temper has been local, not national; sectarian, not catholic. We have taught our confirmation classes, like lame lecturers in Church History, that our line goes back to the Apostles of Jesus. Our impact upon society has been that of an organization that might possibly have been founded by Henry or Elizabeth, or Samuel Seabury. Claims of constancy with the last two thousand years, which no doubt can be established—but life like an episode.

Our Church needs to have the courage of its heritage. We require a keener sense of the responsibilities of Pentecost. I suppose we were there potentially when the blazing Spirit burned his way into those Jewish, Grecian, Roman, Teuton hearts. I suppose so, and assume that any attempt to answer the question which is the subject of this discussion must start from this point and return to it again and again. I cannot separate this question from the Church's first business. I cannot separate any question concerning the Church from her first charge. Every matter, temporal or spiritual, economic or moral, cathedral building or chapel construction, solemn liturgy or a ragged cassock, is integrated into the first matters of revealing God through Jesus to this human world. As old Red Cap asserted to our hostile medicine-man, when he vindicated our right to be on the Utah desert with them, "they are here to show us Indians the old path back to God." Apart from this, from this first concern of the Church, I

have no interest in matters either Catholic or Protestant. With this, however, these historic phases of the Church take on significance.

A suggestive theologian believes that the religion of the Spirit is the essential contribution of Christianity. Certainly the New Testament surprises us with its urge of the Spirit on every page. Christians must believe that this same urge is to be found or felt on ever page of history. I should be boldly afraid, too proud to fight against the Spirit, therefore, Who may, I do not say Who is, but Who may be, brooding once again upon the face of the deep. I am not enough of a doctor of divinity to be positive about the state of the Church, but I think there is a stirring in the tops of the mulberry-trees. I think the Church is on the move toward a larger conception of her part in the midst of humanity, on the feel toward a deeper appreciation of both the personal and social force of worship—its redeeming force—I think the Church is on the way to bending down to pick up again some of her belongings, which in her religio-political hurry she one time left behind. I think she has made up her mind to go forward, to use the words of President Eliot, with, not without, the truths and treasures of the past. In fact, I think, if you will pardon me, that our dear old Church is finding it increasingly difficult to possess and propagate the Catholic Faith, which I am sure no section of her has ever surrendered, without Catholic Practice.

Now this slow and in some quarters imperceptible

movement is quite as it should be: it keeps us from being academically Catholic, meticulous in ritual: too self-conscious of our outward appearance. Patience hath her perfect work: patience is a divine quality: it appertains to the Church. Certainly it must of necessity belong to a Church like ours, which with painful steps and slow has plodded over highways and trails, through monarchies and republics, in war and peace, in riches and poverty, on thrones and in prisons, in jewelled vestment and stark naked, with incense clouds and with horrid smoke of burning wood and flesh. A yet far more exceeding weight of glory accrues by way of this quiet, gradual change which is coming over us: the Church is responding to the needs of the people. I want the Church to serve the people. I want the Church to serve the people by redeeming the people. On some bright Utah morning I expect the Church to wake and find herself the leader, the friend, the servant of humanity, brought to that glorious moment by very much the same forceful process and in very much the same manner that great groups of men and women become conscious of their destiny. A Church that is academically Catholic, it requires no courage to assert, may fall far short of the mark: its value is paper value: it will be tolerated in smooth prophecies, but ignored when deep roars unto deep.

What I am trying my level best to put into English is this: The sense in which this Church should be Catholic is the sense in which she can most truly serve as the redeeming force of the human world.

There is no other first-rate redeeming force. The Person and persons, the Spirit and spirits, are the only strength that grips and holds. This will fetch us back or impel us forward. But this means worship—and worship it most certainly is which pushes and brings back, which emboldens and makes humble, which weakens the hold of the evil one and puts power into our grip on the divine one. True worship makes us fearless of all the devils on the earth or under the earth. I like what Dean Washburn wrote the other day. Speaking of Ignatius Loyola: "Ignatius Loyola has taught me that God speaks to each of us in a language he can understand and that we communicate with Him in terms that are peculiarly sensitive to the expression of our natures. In other words he has done much if not all to encourage me not to divide types or religious experience and worship into groups of right and wrong, but rather to look upon all expressions of associations with God, provided they are sincere, and provided they issue in religious comfort and in kindly action, as equally essential."

A moment ago I said, and here it is repeated, that the Church needs the courage of what her history has brought to her. It is rather a variant of the Vincential Rule that whatever has been a part of the faith and practice of the Church down her long history belongs to her always—no matter how it has been treated by successive generations. This is not *semper ubique et ab omnibus*. It is *olim, quondam, nunc, tunc, iterum, et postea*. Some man will say

that this argument, if it is an argument, proves too much. It most certainly does. I want it to. I mean to find a place in this Catholic Church for every type and temperament. I desire that within the Protestant Episcopal Church of the United States of America there shall be found a natural home for every man and every group of men.

From another suggestive theologian I quote "that it seems to be God's way with the free spirits whom He has gifted with the powers of life—He bids each and all of them to turn their faces toward Him and report to one another what they see." Just as probably doctrines are the work of many men together, so the real impact of the Church is the impact of many men together. Every Catholic Church has Protestants in it: every Protestant Church has Catholics in it. The Communion which cannot endure within itself these varying tempers, temperaments, outlooks, tastes, experiences, but must needs rid itself of one or the other is done, is doomed, is driven to a bourne from which there is no return. But the very nature of the Church is to return, to return always to its first task, ever to its first responsibility—to rise again is of the essence of the Church. Mine eyes have seen the glory of the coming of the Church into a fuller realization of her place and part in what I call the economy of worship. Of course I may be mistaken: I see mirages on the desert every day. I recall Cromwell's advice to his ministers: "Always remember that it is possible you may be mistaken." I may be. Men are curious things: Church men are

still more curious things. Just as I convince myself that the Church is all ready to welcome the Benediction of the Blessed Sacrament I receive very sharp reminders that the Church cannot live an instant with it. Still I mind me an evening in this Diocese when a churchful of people knelt in the Presence singing, "My Faith looks up to Thee, Thou Lamb of Calvary, Saviour Divine." For myself I believe the Lamb of Calvary was there—if He is in the Sacrament at all. If the faces of singing people can be made to shine by what in Prayer Book language may be called an extraordinary act of devotion—as Moses' countenance shone—there must be some ethical possibility here.

For very much the same reason I am eager for Sacramental Confession to hurry home. We are losing large numbers of such as should be saved. We have many organizations and officers for religious education and put our imprimatur on many a publication designed to bring to repentance and righteousness, but the vital business of the personal pastoral touch of soul with soul, the formative, normative business of putting godly impress upon plastic souls —this is only limping back. The cure of souls is in other hands than ours and we are letting it be. Again, it would be a satisfaction to me to believe that Reservation was being welcomed a bit more cordially than is actually the case. I do not speak impatiently or as utterly without understanding: I know thy tribulation. In neither of my Districts, except perhaps at one station, is the Sacrament reserved. I

believe, however, that our Parish churches, though open between Sundays will be empty between Sundays—and the presence and power of praying people will not be one of the marks of this Church until there be the feel that in an abiding, objective way the Lord is in His Holy Temple.

Once more I am convinced that we are allowing the problem of church attendance to get too much on our nerves. While I am not positive that the solution lies here, yet I do verily suspect it. There is a Theology of worship—there are reasons fundamental and causes fundamental that make worship an elemental, structural part of life—individual and social. I still think that worship—high, exalted, wondrous worship—is the only thing that can save the world. It is the redeeming force of worship that makes the Church *social service*. If Jesus is the creative force, if Jesus is the redeeming force, if Jesus is Lord over all nature, physical and human, then certainly in the worship of Jesus—even though it be reckless (and I do not see how it can be guarded) worship—in the worship of Jesus alone we constantly kindle before our eyes His Vision and we surely if slowly become like unto Him. Bring the Holy Communion back to its royal place—let the people understand their own ministry of sacrificial worship —let us have some positive constructive theological teaching, let it go forth among folk that their Master and their Church are indissolubly bound together in sacramental bonds, and at least one long stride will be taken toward a return of the multitudes.

Evelyn Underhill says that we clergy are agents of the supernatural. We are ministers of mysteries. I believe that the Spirit is dragging us back or forward to these mysteries, and it is my conviction that we have nowhere near sounded the depths or reached the heights of the spiritual and therefore ethical powers and possibilities of the Divine Service. This may strike some as straight Roman teaching. I doubt it, but what if it is? We can all teach one another something—only the Catholic Church knows it all—possesses the sum total up to date. Rudolf Otto will surely be hailed as Bergson was, as friendly toward every point of view, but I think they will have more trouble with the Marburg professor than with the Frenchman. He is the agent of the suprarational. "Where lies the essence of the sacramental?" he asks. It is in fact the Real Presence, the Real Presence of the transcendent and holy in its very nature, in adoration and fellowship, so as to be laid hold of and enjoyed in present possession. No form of devotion which does not offer or achieve this mystery for the worshipper can be perfect or can give lasting contentment to a religious mind."

And so my answer to the question, In what sense should the Church be Catholic? is the sense which constitutes her the natural meeting-ground of God and men. The Communion which can hold within its embrace the treasures that have enriched life throughout the ages is the only Communion which has future kingdom and power and glory. Mediævalism has never greatly troubled me. Rosaries

and invocations, shrines and cultus, have always seemed to me to fit somewhere, somehow, into human life. Just as the Oxford movement redeemed the Victorian age, so these religious vagaries (shall I call them?) have been little redemptive helps. So perhaps the Catholic movement within our own fold may redeem our branch of the Catholic Church and our generation from the world which is very, very much with us to-day. The Middle Ages have been allowed to terrify instead of to teach. I remember a passage in "Middlemarch"—"The growing good of the world is partly dependent upon unhistoric acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs." That is 90 per cent of us and it is 90 per cent of every age. Unhistoric acts and faithful hidden lives is the commentary upon honest daily worship and unquestioning faith in God.

This Church is no more the Church of fifty or less years ago than any other organism is that has grown, developed, and ministered to a varied constituency. Nor can we help it, nor would we help it, I am sure. Great days are ahead of us, days of reconstruction of the old and the new.—Days in which the Church must step into life again as its inspirer. Worship is not a palliative, a narcotic, a quieter of the conscience, a deadener of the pain of sin; worship is just the other thing—it enlivens, it quickens, it clears the vision, it strengthens the will, it sends forth to act. It is the generator of spiritual,

social, ethical power. I find it hard to be a Christian, of course. But it is easier when I know that I am the son of a Mother whose lap is large and who has many things to help me. It is not ritual, and its accompaniments, its sometimes fussy accompaniments; it is not genuflections, kneelings at Incarnatus, crossings, fastings, communions, absolution, that so much matters—it is rather what all these things imply—I belong to a Church which has a programme for my soul's health. Theology prepared the way for psychology, and the best of psychology to-day can with difficulty be separated from Theology.

But this, I suppose, is another thesis. God fulfils Himself in many ways and welcomes us on many paths to Him. Religion is the basic and the ultimate force. Religion means that which binds—binds of course to God. The binding power and act are worship and the issue is spiritual, moral, ethical. Whatever does this, my friends, is good. It is perhaps pressing the account harder than it can stand to suggest that the Disciples were celebrating the Holy Communion when the first Pentecostal Spirit came, but at any rate they were gathered together there worshipping different types and tastes and temperaments and thinking: It was a catholic group and they went forth in various directions.

I hear the softened chime of silver bell,
  And harsher clang in some old ivied tower.
Incense or sage-brush breath I cannot tell,
  I only feel the glowing thrill of power:

A worn-out surplice and a shabby stole,
An aged choir with its cracking voice:
A golden vestment, symphony of soul;
What difference—so the holy Sacrifice
Of broken Body and of Heart contrite
God and His children close in love unite!

I may not have touched the question at all, but I think I have at least made clear my conviction that our Church should be Catholic in the wise, wide, wholesome way, conscious of her shortcomings, of her responsibilities, of her possibilities, of her duty toward human society—meeting and drawing all men up to common but high and holy ground. "We are true men, we are no spies, we be brethren, sons of our Father." We shall hold the Faith, then, my brethren, in unity of Spirit, in the bond of peace, and in righteousness of life.

IN WHAT SENSE SHOULD OUR CHURCH BE CATHOLIC?

By The Rev. Arthur Rogers, D.D.

There are certain words which seem to be condemned to lead a double life. They were born into good families. They have inherited all sorts of admirable traditions. They are well bred and well educated. They are accustomed to moving in the highest circles. Then something happens to them, which is quite as likely to be their misfortune as their fault. They lose their old prestige and their old distinction. They go to pieces. When we hear them, we cannot tell whether they are playing as Dr. Jekyll or as Mr. Hyde.

Temperance is such a word. It means of course that quality which marks a life well regulated, well proportioned, well ordered, well controlled. But is that its meaning in the current jargon of the day?

Pacifism is such a word. Does it point us to Jesus Christ, who was first the King of Righteousness, and only after that the King of Peace; or does it point to Pontius Pilate, who called for water and washed his hands before the people that he might publicly lay aside responsibility which threatened to be unpleasant to himself?

Fundamentalism and Modernism are twins who have recently been born into this same family. No wise man would build anything more pretentious than a shack without foundations. Nothing can be

more important than that we should have some kind of an intelligent understanding of the times in which we live. But are there not Fundamentalists who insist upon rearing their structures upon timbers which are so old that they have every appearance of decay, and Modernists who would persuade us to a diet of husks for no other reason than that the husks are new? Yet there is no need for a Modernist to be a wastrel, or for a Fundamentalist to be a fool.

Of all the words which have suffered from this process of deterioration perhaps the word Catholic is the most long-suffering and the most abused. It is a good word—none better. But it has been made to serve as the cloak of arrogance, the claimant of an incredible infallibility, the creature of dramatic display, the mask of egotism, the enemy of sound learning, the teacher of half-truths which are also likely to be half-falsehoods, the destroyer of that personality which makes men what they are and which comes to them from God Himself. It should be added that all these things may be also said of the word Protestant. There is a curious twilight region in which Catholics become Protestant and Protestants become Catholic, where we see men as trees walking, and where the only thing of which we can be certain is that they have lost their way. Of course, in all these senses our Church should not be Catholic —or Protestant—at all. It is not in these ways that it has been in the world to bear witness of Jesus Christ.

The word Catholic ought to have four dimensions.

If it has less than these it is not doing its full duty, it is not covering its entire field.

It is a long word. It takes us back through the centuries to the time of the Apostles and their Master—theirs and ours. It reminds us of the inheritance that has come down to us, though it does not tell us how we must spend it in detail. When the city of Carthage was stricken with the plague, its bishop, Cyprian, called the Christians to him, and sent them out to minister to the people who had been their persecutors the week before. He told them that they must remember their birthright. There were traditions behind them, which they might not break. Such a word as Catholic keeps us in constant touch with those traditions. We are not parvenus in the spiritual life. Our forefathers have gone this way before. It would be absurd to boast about them, but we are glad to know the honorable stock from which we came.

There is no doubt a suggestion of authority about the word. The Seat of Authority in Religion has been a perplexing question to many minds. Books have been written about it, some of them very good indeed. But is religion so different from other parts of life? Does not authority, at any rate during good behavior, come from those who love us and whom we love? The authority of the traffic policeman is transient, arbitrary, sometimes rude. The authority of the mother is permanent, loving, tender. The duty of the Catholic Church is to train us for living, rather than to help us to get across the street.

But education is a long process, and takes on many forms. Jesus Christ is the same yesterday, to-day, and forever, but the world about us is in constant change. Moreover, it is a change in which we ourselves are taking part. The time comes when the child will leave his father's house and his mother's watchful care. They were glad to do his thinking for him, but now he wants to do his thinking for himself. He is assuming new responsibilities. He is discovering new opportunities. "Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands." While there may be a great deal for him to learn, nevertheless he must begin to teach. He is finding himself in a new relation to the world.

What do we mean, then, when we speak of the authority of the Catholic Church? The first century cannot think for the tenth, and the sixteenth, and the twentieth. Religion is not the one department of life in which there is no such thing as progress. While truth remains truth, it will be forever needing new formulas, and accommodating itself to new conditions. There are things which cannot be shaken, and which remain. But there are also things which can be shaken, and which will perish. Where would liberty become license, and where would authority become oppression?

We have been taught to think of the Church as a Mother, and it is in the development of such a figure that we shall find the best answer to our question.

To a very large extent, a child is what its parents

make it. They give it its setting. They give it its traditions and its point of view. They give it its starting-place. It need not stay there. It has been said that the best Americans are those who are born on the Atlantic seaboard, and who carry their background to Chicago or the Pacific coast. But its first assets are not of its own making.

The child grows up. It may waste and desecrate what has been given to it. "O Absalom, would God I had died for thee, O Absalom, my son, my son." Is there any tragedy more poignant than when a parent must watch hope fade into disappointment, and disappointment sink into despair? Or the child may surpass the parents, or outgrow them. But, if it keeps on loving them, they will not mind.

Of course, in time there is bound to come a change in the old relationship. There need be no conflict between one generation and the next if parents will remember that their children are people, and if children will remember that they may graduate from passive obedience, but that they can never graduate from active affection and respect.

Is the Catholic Church, our Mother, so different from other mothers in these ways? She has kept for us the traditions of the past. She binds us to them, but this does not mean that she wants to dress us in our great-aunt's clothes. She has put away Articles—Thirty-Nine or so, if you care to count them, that we cannot use. She has preserved for us a great inheritance, and has given it to us, not to bury in the ground, but to invest. She gives us poise and

background and responsibility, but she will not be distressed if we grow in knowledge as well as in grace, and if we bring out of her treasures things new as well as old. Secure in what she has done for us, we shall be kept from falling into those quagmires of thought where we are not certain whether we are reading religious items or the funny column.

But a long narrow line is not enough, even though it stretches out over the space of nineteen hundred years. The word Catholic must have breadth as well as length. It is the most inclusive, the most democratic word we know.

In one of the early chapters of the Old Testament we read of a land which was inhabited by the Kenites and the Kenizzites and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgasites, and the Jebusites. It might be difficult to tell them from one another, but they must certainly have been able to distinguish between themselves. There is nothing either in history or in experience which could lead us to suppose that God desires that all men should be just alike.

But there are many of us who have not grasped this truth. Procrustes is abroad in all the land. His beds are of the same size, to the smallest fraction of an inch. His shears are ready to cut us off if we are too long, and his abominable racks are ready to pull us out if we are too short. Boards and Conferences and Committees are his happy hunting-ground. They are willing to go to endless trouble to fix the

measurements to which we must conform. Though we have never called our brother Raca, we are conscious that somewhere or other a Council has its eye upon us, to regulate our thoughts, our pockets, our hours of work. We are under constant exhortation to play the game. The fact that we do not want to play it, or that we do not know how to play it, goes for nothing. We must take the ball, though we do not know whether we ought to throw it, or kick it, or hit it with a club. We must sit at the table, and if we want to play chess we learn that this is the day for dominoes, or for jackstraws, or even for poker.

Perhaps this is too vivid a description of that standardization which meets us at very turn. But even nails and horse-shoes are made in different shapes and sizes. Why cannot we be left to grow from within, rather than be hammered and plastered from without?

In this situation, such a word as Catholic comes to our rescue. It tells us that there are many members in one body, and that the perfect law of liberty is the way of progress. A Catholic Church will take men as it finds them, and will bring them by many methods and many ways to the measure of the stature of the fulness of Christ. Even in a word so far-reaching, we find qualifying adjectives which suggest distinctions. We hear of Anglo-Catholics and Roman Catholics and Eastern Catholics of various shapes and kinds. We know that there are Pseudo-Catholics, who clamor loudly about their catholicity, while we are dimly conscious that they are Protestants

in disguise. We are aware that there are those who have lost the word, at any rate in some of its connotations, but who have kept the thing. Some of you may remember that preposterous canon, a very masterpiece of smug ecclesiasticism, in which men like George Adam Smith and George Matheson, the great religious thinkers of their day, were described as "so-called Christian men," because they had never come into personal contact with any Bishop. Admirable as Bishops are, and worthy as most of them are of all respect, must we regard them as the only possible vehicles of Christian grace? A Church which is Catholic in fact as well as in name will be able to recognize its fellowship with every holy and humble man of heart who names the name of Christ.

A Catholic Church must be as long as Christian history, and as broad as Christian experience. It must also be as high as Christian aspiration.

Because the Church's feet are planted firmly on the ground, it may happen that it will be found walking in dangerous paths. Its treasure is contained in earthen vessels. Baptism and Confirmation, Ordination and Consecration, are not infallible guarantees of perfect conduct or of correct thinking. Indeed, infallibility is the one thing which a Catholic Church cannot possess, for infallibility implies a completeness which cannot be attained until this corruptible has put on incorruption, and this mortal has put on immortality. We must expect failures, and not allow ourselves to be discouraged by them. We must remember that the orthodoxy of any generation may

not only be the home of saints, but the asylum of those who are too lazy or too indifferent to use their minds. St. Paul openly proclaimed himself a heretic, and the Disciples did not contradict him. Life means growth, and growth means progress, and progress means change, and a Catholic Church is nothing if it is not alive.

A Catholic Church, then, must be more than an organization, however correctly organized. It must be more than an institution, however perfectly equipped. There is something lacking when it presents itself as a model department store, or as a perfect machine-shop, or as a cut-rate drug-store where medicines which will cure the diseases of the soul are put up in proprietary bottles. We sometimes wonder if it may not be possible to build cathedrals, and to destroy the Church. It is not so hard to extract money for the conversion of the heathen from those who are themselves about as heathen as they come. The highest teaching may be spoiled and twisted when it becomes the professional jargon of those whose conception of religion seems to be that it is something which they must try to sell, though their own sample cases contain very little which might lead an intelligent customer to try their wares.

We find the surest mark of Catholicity not in an endless chain of Bishops, nor in a catena of doctrines some of which may have had their day, nor in the preservation of any kind of mode or method, but in the indwelling Presence of the Holy Spirit. Not even the House of Bishops, not even the National

Council, can tell Him what He must not do, or where He must not go. He would not lend Himself to definition, or to limitation. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor wither it goeth; so is every one that is born of the Spirit." Is not definiteness, final and absolute, the one thing which we cannot have? There are some who are very skilful in pointing out just how far Catholicity can go, and where it stops. But there is a Catholicity which lifts us to the very throne of God. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit."

A good deal of what is called Catholic teaching centres about that service in the upper room when our Lord sat at meat with the Disciples and told them that so they were to commemorate and to share His life. We speak of it as a mystery, and we mean by that that it is a truth which we can reverence without explaining, and in which we can participate though we may not be able to understand it. Is it not possible to make it so much a matter of study that it ceases to be an offering of love?

A fourth dimension may lead to difficulties in the language of mathematics, but we must recognize it in the language of religion. A Catholic Church must be able to go deep into the life of man. It cannot deal only or chiefly with externals. It cannot find its activities in the dissemination of manuals of deportment or of instruction. It is concerned with what St. Peter calls the hidden man of the heart.

Even in secular matters we are told that the law does not care for trifles. In spiritual matters this must be still more profoundly true. A Catholic Church must recognize the proportion of faith. It must be able to distinguish between what is temporary and what is permanent, between what is essential and what is accidental, between what is important and what is trivial, between the gold and the temple which sanctifies the gold. Its business is to build and not to destroy. At the same time, it cannot spend its energies in the defense of worn-out battlements which are not the Lord's. It is concerned in the production of good citizens, but it is not called upon to rule the State. It must foster a generous spirit, but it is quite beyond its province to claim a taxing power. It will never forget that there is a tremendous difference between a human being and a machine.

I am aware, of course, that some of my friends will feel that my treatment of this subject is beneath contempt. They can describe the Catholicity of the Church as definitely and concretely as they could make out a bill for a pound of raisins and a quart of beans. As they study history, they can point to a Catholic cyclone which makes long jumps and passes over wide regions, but which leaves definite marks of its progress where it hits the earth. They have the courage of their convictions, and do not hesitate to follow them wherever they may lead. The late Bishop of Zanzibar thrust the whole Anglican Communion outside the magic circle because it did not protest against the appointment of a Bishop whose

views he was unable to approve. But does a sect cease to be a sect because it is provided with a high-sounding name?

I am asked in what sense our Church should be Catholic. I have no quarrel with those who like to use the word in other ways, except when they insist that their own uses are the only ones which have a right to walk the public streets. A bullfrog is harmless enough so long as it is content to be a bullfrog. It is only when it pretends to be an elephant that it becomes offensive.

My own answer to the question would be in terms like these:

Our Church is Catholic, in that it looks to the past with a reverence which need issue neither in slavish imitation nor in monotonous repetition.

It is Catholic, in that it sets no limits to the sympathy of human fellowship. It believes in the grace of our Lord Jesus Christ, and in the love of God, and in the Communion of the Holy Spirit.

It is Catholic, in that in the midst of duties and distractions and disturbances it lifts its eyes to God.

And it is Catholic, in that it does not deal with surface things. It is not through with men until it has set its mark upon their hearts.

IN WHAT SENSE SHOULD OUR CHURCH BE PROTESTANT?

By The Rev. Samuel M. Dorrance

Our topic is a question, "In What Sense Should Our Church Be Protestant?" I shall not attempt to give a complete answer, but shall touch upon four points which I think should be included in that answer.

1. Our Church should be a Church whose authority represents the will of the laity as well as of the clergy. The Episcopal Church is such a Church. Our General Convention can neither make nor unmake a law without the consent of the lay Deputies. All the Bishops and all the clerical Deputies together are powerless unless a majority of the lay Deputies agree with them. The same thing holds true in the Provincial Synods and Diocesan Conventions. In making laws, in revising the Prayer Book, the laity have equal powers with the clergy. And it ought to be so. That is a Protestant characteristic of our Church. At the time of the Reformation all authority rested in the hierarchy, with supreme authority in the Pope. The revolt which repudiated the authority of the Pope was a revolt of the laity, though it was led by a monk. It established the principle that the laity have the right to veto what their clergymen propose.

2. Our Church should be Protestant in the sense that it should be a Church that starts with truth, and ends with doctrine expressing it; not a Church that begins and ends with doctrine as the standard to which truth must conform. Before the Reformation the services of the Church were in Latin, which the people did not understand, and the Bible was denied to them. It was not considered necessary that they should see for themselves the records upon which the doctrines were based. It was not necessary that the doctrine should manifestly express reality. It was enough that this was the Church's doctrine. Her authority was sufficient guarantee of its truth. Reality must accommodate itself to the doctrine as best it could. But at the Reformation both Prayer Book and Bible were translated into the common tongue. The Bible was made an open book. It was an admission that doctrine needed something more than the Church's imprimatur to be authoritative. To be authoritative it needed the imprimatur of truth; it must agree with the evidence of facts. The open Bible in the common tongue was an invitation to the people to come and see for themselves whether the doctrine were true. They did not find it true in all respects, and changed it. Our Church must keep the will and the courage to do that. Eager to learn of the past, she must nevertheless not be confined to the wisdom of the past. She must realize that God's revelation is not finished. She must be a Church which believes the Holy Spirit still speaks; which heeds the reverent judgment of the twentieth cen-

tury no less than the reverent judgment of the fourth; which regards truth, not only as an inheritance to be enjoyed, but also as a goal to be attained.

3. Our Church should be Protestant in the sense that it exalts the conscience of the individual; and teaches him never to surrender its custody to another. When Luther before the Diet of Worms refused to recant his writings in those historic words, "God help me, I can do no other," he set his own conscience above priestly admonition as the true voice of God. He knew what he believed. He knew what he thought was right. He must obey his own conscience. Woe be to him as a servant of God if he surrendered his conscience to another's keeping, and did, not what he believed was right but what another told him, even though that other were the Pope himself! Let our Church teach her people to think for themselves, and follow their own convictions! We do not want our congregations docilely to accept whatever they are taught and do whatever they are bidden. They have brains and consciences, and God meant them to use them. The word emphasized to-day is loyalty—a glorious word! But loyalty to what? Sometimes that great word is used to mean nothing more than unquestioning support of another man's plans. Sometimes it is degraded to mean stifling the mind to obedient acceptance of another man's ideas. Let our loyalty to the Church we love require much of us: sacrifices of time and treasure and patience and consideration and deference to others' judgment and wishes; but not the sacrifice of

our right to think for ourselves, nor our duty to be the custodians of our own consciences.

4. Finally, our Church should be Protestant in the sense that she makes the institution forever a means to an end, and not the end itself. The Reformation swept away for the time being much of the ceremonial that had characterized the worship of God, both good and bad. In many places the plain meeting-house replaced the gorgeous cathedral. It was a protest against putting ritual in the place of righteousness; against making the institution the end, instead of the means to the end. Churchmen to-day find value in many things which the Reformers in their revolt threw away. We value the institution, and must seek to reveal its value to those who do not see it. But we must remember always that the value of the institution is the value of a means to an end. The end is not a Church strong in wealth, and in numbers crowding to her service, if that be all. The end is righteousness, in the service of Jesus Christ. No matter how richly our Church elaborates her ceremonial, or how generously her people give her of their money, let her always be Protestant in the sense that she knows, as truly as the Prophet Micah, that what God requires of us is "to do justly, and to love mercy, and to walk humbly with our God," and that nothing else can take the place of these.

IN WHAT SENSE SHOULD OUR CHURCH BE PROTESTANT?

By The Rev. Edward S. White

The adjective Protestant contains no definite connotation for us to-day, for, as Professor Troeltsch points out, "If we are seeking a purely historical definition of Protestantism, we soon recognize that, for Protestantism as a whole, it cannot be immediately formulated. For modern Protestantism as a whole, even when it carries on the orthodox dogmatic traditions, is in point of fact completely changed."[1] Herein lies much of our difficulty in an application of the term Protestant to our Church. We shall use it therefore as originally applied in the Anglican Reformation, in so far as that application holds good for us to-day.

I

"The Reformation was a reaction, justifiable in many respects, but nevertheless in each particular a reaction in the Western Church from later-mediæval abuses, in an attempt to reach a primitive standard of purity in faith, worship, and morals."[2] It is characteristic of reaction that it proceeds too far, so that, in passionate revulsion against abuse, truth and vir-

[1] Ernst Troeltsch, "Protestantism and Progress," p. 44.

[2] W. L. Knox, "Catholic Movement in the Church of England," pp. 176 ff.

tue are apt to suffer and genuine values are likely to be ignored.

It cannot be claimed that the leaders of the Protestant Reformation aimed at religious liberty. When we add to this the fact that they were governed by a marked individualism we find that, as Reformation principles congealed in their several strata, the standard peculiar to each group came to be held with an aggressive tenacity.

The Anglican Reformation was unique in occupying a somewhat middle ground, and in this setting its very nature carried it from reaction into compromise. Thus, in so far as we find our own Reformation articulated in doctrinal statements, such as the Thirty-nine Articles of Religion or the Catechism, we may expect to discover so plastic a standard as to permit a liberal interpretation of their implications.[1] This of course was deliberately arranged. The statements were conceived in compromise, and begot compromise.

There was, however, one position held constantly in the Anglican Reformation. It was the determination to preserve the Catholic ministry. This was maintained rigidly in the face of vigorous opposition and intriguing propaganda. Now the Catholic ministry, it became more and more apparent, involved Catholic faith and worship, and in view of this the revival of Catholic life within the Anglican Com-

[1] Forbes, "An Explanation of the Thirty-nine Articles"; F. J. Hall, "The Church and the Sacramental System," p. 300; M. W. Patterson, "A History of the Church of England," p. 290.

munion was but effect following cause. It was logically to be anticipated.

With the advent of the Catholic Revival there came a fresh examination of Reformation motives and standards, of which the classical example was the Tracts for the Times, and with "Tract XC" came stress upon the essential compromise in Reformation formulæ. The original Tractarian emphasis upon Reformation principles, therefore, soon gave way to an open-minded attitude and, with an increasing insistence upon Catholicity, this in turn grew into a desire to displace compromise with an unambiguous statement of the Catholic position.

It is in the light of these events, and with a knowledge that the term has had no permanent application, that we have now to define the sense in which the Church is Protestant.

II

Protestant is *per se* a negative term. Originally it was used to describe a reaction against the various implications of Papal absolutism. The Protestant was in rebellion against Vaticanism. In this sense the name may accurately be applied to the English as to the Continental reformers.

It is hardly to be denied that Papal absolutism has been a development, and that the Reformation has not served to arrest its assumptions. There are today even among the adherents of the Papacy not a few who are convinced of its unfortunate fruits,

though in the nature of their position they must either repress their convictions or withdraw. Anglicans who agree with them are in a position to express their opinions, and in so far as they thus oppose Vaticanism they align themselves with those who are historically called Protestants.

Papal control has served to place an unfortunate damper upon legitimate freedom of theological thought and adaptation. While it is true that the Protestant reaction has carried its adherents too far in the direction of a pronounced individualism, it is not entirely paradoxical to say that, rejecting this, there is still room to assert that the scholarship of the Church must be left free to face current assaults upon the Faith, and to interpret religion in the light of accredited scientific and philosophic thought. With an innate loyalty to the Catholic Church on the part of her scholars, this will not lead to a rejection of the fundamentals of the Faith, but it will give scope to the exercise of the intellect, so that we need not be restricted to the reading only of such theological works as are approved by authority. The present Papal system serves unfortunately to stifle original theological research and to confound thinking people by placing them in a position where free investigation must be confined to non-religious fields.[1]

A closely related fruitage of Papal procedure has been a tendency toward the multiplication of required dogmas. This has a distinct relationship to Protestant reaction, inasmuch as we have seen how his-

[1] Gore, "The Holy Spirit and the Church," Ch. VI.

torically their appeal was made to basic primitive standards, as against the Papal position, particularly in relation to the growth of doctrines held to be requisite for salvation, such as the Immaculate Conception of the Blessed Virgin and Papal Infallibility.

To be sure, we are ready to admit some proper theory of development from the original deposit of Faith. At the same time we must face the fact in history that the over-development of dogma promulgated under a binding authority has been a productive source of division in the Body of Christ, and of needless distress to many holy souls.[1] In so far as we accept as requisite for communion only that body of basic dogma laid down by the General Councils of the undivided Church, although allowing a theory of development in matters of pious opinion, thus rejecting an important phase of Papal procedure, we may properly be said to align ourselves with the principles of the Anglican Reformation.

Protestantism, in its appeal to primitive standards, has made a very definite contribution in maintaining an intimate consciousness of the human Jesus, as the manifester of the Godhead and the example for men.[2] The presentation to the faithful of the human Jesus, as we find him revealed in the Gospels, apart from the interpretation developed in ecclesiastical tradition, has an essential place in the nurture

[1] Gore, "Holy Spirit and the Church," p. 285.

[2] O. C. Quick, "Catholic and Protestant Elements in Christianity," p. 22.

of the Christian life. It provides a very useful gauge of a confused mass of pious opinions, popular cults, and transitory customs. It is necessary that the incidental beliefs and practices of our religion be measured by the standard of the Christ. Christian history is witness to the danger of development where insistence is not laid upon fidelity to the Christ of the Gospels, "the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord." The living consciousness of the human Jesus, therefore, which modern Protestantism has contributed, should be kept before us as a useful check upon the development of secondary beliefs and popular practices.

The Church, accepting this standard, is nevertheless left free for essential development in her life. Jesus Christ, as we see Him in the Gospels, is the last to bid us reject any development in faith or practice which, in a changing world, proves a help in bringing men to a more vital knowledge of God and a more abundant service of man. In the depth of His sympathy He refuses to tie us fast to the concepts of the primitive Christian era. He condemns the hard and unthinking legalist who would attempt it, just as severely as He rebukes the harsh ecclesiasticism which besmirches the vision of His love and mercy.

We should discriminate in our judgment of the Reformation emphasis upon biblical authority. The appeal was not so much to the Bible, but to the Bible as interpreted by the system of some particular Re-

former.[1] Having said this, however, there is room left for a proper appreciation of the appeals by the Reformers to the New Testament against the many errors of their day in teaching and practice in the Church. There is ground also for a high valuation of the emphasis which their successors have come to lay upon the historical Jesus of the Gospels, and the clear vision of Him they have given us, as a check upon the incidental beliefs and practices of our religion.

There is a certain more or less indefinable sense in which we may be related at least to the spirit of the Protestant Reformation. We have no desire to associate ourselves with the prevalent lack of discipline resultant in Protestant individualism, but neither do we admire the mechanistic regimentation associated with Vaticanism. Freedom and discipline are counter-dependent. An over-emphasis on either, to the exclusion of the other, will hardly serve to produce the strongest interpretation of the Christian life. Vaticanism, with its rigorous enforcement of ecclesiastical discipline, has created a mechanistic dependence upon the letter as distinct from the spirit of law. Further, it has frequently brought about the false distinction in a single person between personal opinion and conduct and the official intellectual and moral discipine of the Church. This, it would seem, is dangerously close to certain characteristics of the Pharisee.

The safeguard is a maintenance of the proper bal-

[1] "Essays Catholic and Critical," p. 99.

ance between discipline and freedom, with a strong hold upon the antithesis our Lord draws in the Sermon on the Mount between the letter and the spirit of the Law. Candid Roman Catholics, at least in private conversation, acknowledge this condition, even though some of them may justify it under certain sets of circumstances. For ourselves we must have an ear for our Lord's own counsel, recognizing our obligation of obedience to the precepts of the Catholic Church, but interpreting it intelligently, with an eye for the spirit as well as the letter. We must prize our freedom from Vaticanism in this respect, and remember that in this we are identified with the spirit of the Protestant Reformers.

Systematic devotional life, as developed in priest and people under Vaticanism, moreover, has produced certain unfortunate reactions. The whole system of indulgences has tended to bring about a materialistic seeking for personal reward for devotional services rendered, a kind of barter and exchange. The affinity of the spiritual life with discipine has been made so close that it has been difficult to distinguish between true self-oblation and mere obedience under the threat of penalty.

Furthermore, while it is true that the Roman Church does not indorse it, unscrupulous priests, in this as in other days, have found in this system an illegitimate weapon with which to drive their people. Individual priests and local hierarchies have thereby produced many unfortunate situations in the Church's life. It was just such a condition that

helped bring on the Protestant reaction, and we may be said to relate ourselves to the latter in the rejection of this system for the government of the devotional life.

The essential rights of the laity in the deliberations of the Church have been reasserted by Protestantism as against their eclipse in the modern Papal system. This is harking back to the procedure of the early Church. The London *Church Times*, which cannot be accused of anti-Catholic prejudice, points out in the course of a recent editorial that "the Catholic ideal during the greater part of the fourth century was maintained, not by the unswerving firmness of episcopal synods, but by the *consensus fidelium*, the witness of the laity." [1] In respecting the prerogatives of the laity we are identifying ourselves with historical Protestantism in an appeal from current Papal procedure to the standards of the early Church.

III

The Church cannot be Protestant in a sense which involves the denial of any essential principle of the Catholic religion. In other words, *our* Church cannot be Protestant in any local sense, as contra-distinct from the remainder of Catholic Christendom. If we belong truly to the Catholic Church, that would simply be a contradiction in terms, for we are told in a recent work that: [2]

[1] *Church Times*, May 6, 1927, p. 520.

[2] W. L. Knox, "Catholic Movement in the Church of England," p. 1.

The word Catholic means "universal." In this sense it has been used since the second century A. D. to mean the whole body of Christian people as against particular individuals or groups who have sought to modify the teaching received by the whole body, either by the introduction of new doctrines or by the omission of certain doctrines already held by the whole. It implies the belief that there has been from the first preaching of Christianity one recognizable standard of belief, which is identical throughout the world, and that any deviation from it is an abandonment of the universal faith of the Christian community.

When, therefore, in this paper there has been apparent criticism of the Roman Catholic Church as it exists to-day, it will be noted that it is applied, not to any essential of faith or practice, but to the excrescences of Vaticanism. After all, the Protestant Reformation, in so far as we were involved, was aimed essentially at that point, and the rejection of essential items of Catholic faith or practice were to a large degree made on the Continent.

It must be remembered also that, where in any sense we are Protestant, it cannot be assumed that this necessarily identifies us with the Protestantism of our own day. Much water has flowed under the bridge since the sixteenth century, and ecclesiastical lines have shifted materially, as have the standards of faith and worship. A good case could even be made out in certain particulars wherein the Church of Rome to-day is closer to the principles of the Reformers than some of those who are proud to claim the Protestant heritage.

The sense in which our Church is Protestant is fre-

quently strange to others who in our time claim that name. The Protestant name is popularly accepted to-day in a sense which makes it difficult for us to glory in the term. It has become a badge of confusion. With the original Protestants many of their modern successors have little more in common than a vigorous assertion of the negative implications of the name. Therefore, while we can sincerely claim to be Protestants historically in several respects, and with pride, we must remember that to a large extent the original battle-ground is now reserved for sight-seers.

Furthermore, we have, no doubt with some excuse, too greatly idealized the Reformation. While we have no desire to undo its constructive work, we do not seek to be tied up consistently to its excesses. The Church still has a long road to travel, and it must have better equipment than that secured in negative reaction. It will be necessary to go farther even than this, to reclaim the real values which were cast off with the dross in a day of heat. Surely the passions of the Reformation are far enough behind us to allow a revaluation, and perhaps a reconsideration in many particulars. After all, we are not wedded to the abstract principles of any single era of Church History, but are born into Jesus Christ, who is Lord of the Church, and King of all the world.

THE DISCUSSION

Rev. William Lawrence Wood: It has been encouraging to listen to most of the papers to-day, because I happen to agree with them, although I am going to express the theory that the Church ought to "Anglicanize." The only way we can find the Catholic Church in the sense of a Church in which the doctrine has always been the same, is by doing what we do. In looking back through the history of the Anglican Church one finds a tendency to skip the eighteenth century. It did produce men, and it also sowed the seed which later made it possible in the Church of England to accept the Higher Criticism of the Bible. If we go back to the Reformation, we certainly find both a Catholic and a Protestant point of view. We are told that a minister to-day should preach nothing necessary for salvation except what he believes can be proved from the Scriptures—that is to say, he can read the Scriptures, but he is only bound to say what he thinks about it himself. He goes back to his own personal conscience and his own personal reason to decide what he shall teach and preach, so that here you have, in addition to Catholic religion, authority of the Bible added, and you find again and again in the Church of England that the Church of England in the past only received that which is rational. If we are to be Catholic in the real sense of the word, we must make it

possible for the best Christians to come into the Church. Baptism and confirmation mean that a man pledges his allegiance to Jesus Christ. Christ sent each of His Apostles to teach and preach, long before they knew exactly Who He was, and if we can bring our children into the Church, later they will understand.

Rev. William N. Guthrie, D.D.: I have not had such an enjoyable time at a meeting for a long time as I have had this morning.

I have no use for the word "Protestantism." It is so preachy and full of dogma, and people don't want dogma—nobody cares a bit about dogma. I don't believe anybody cares for dogma unless he thinks the other fellow doesn't want it, and then he tries it out.

You see, I don't believe you have got to tell God how to be orthodox, and my chief objection to our Prayer Book is that it is full of information to God telling Him how to "go straight." It is always rapping the Holy Spirit on the knuckles. I am talking to Church people and I hope they know what I am talking about. Live men want religion—it is religion they want, not dogma. What we need is religious experience, not theories. Project a religious experience in a way to touch the imagination of the people, and they will give faith in return—they will give much in return for an appeal to their imagination, and maybe afterward get the disease called "dogmatic Theology."

Rev. Henry Lewis: I do not want to offer any

criticism on the speeches, but there is one phase of the subject which I think the speakers have left out, although one of them did not leave it out so much as the others. The way we can be Catholic in the wonderful sense in which Dr. Rogers spoke of the word "Catholic" is through worship; and I have not noticed in these speeches a great deal about worship. I don't think people in general are very much interested in whether the Episcopal Church is Catholic or Protestant. What they seek is an intelligent and inspiring service—a service which will take the people out of the world they live in and give them a chance to worship—a service which will take them into the presence of God. Let us take the best from other services and incorporate them in ours. I am really very conservative. I was born in the city of Philadelphia, and was brought up an Episcopalian. As a boy I used to suffer every Sunday through services which began at half past ten and ended at one if we were lucky. If we are to get varied experiences from our religious life, we must use various forms of worship. We do that in Ann Arbor, with the permission of the Bishop. Why not take the very best of what other communions have to offer? Why not think intelligently what will lead a person out of the auto-rushing world and lead him closer to God? It seems to me there is our greatest opportunity, and not to drag a handful of people through what might have been wonderful in the sixteenth or eighteenth century, but which is now obsolete. In my Parish we are getting to be Catholic

in the larger sense of the term—at least, we do not make a difference between Protestant and Catholic.

Rev. Lloyd Thomas: I believe that we must talk about the Church as a body, really to express what is in our own mind as to the essence of the Church. In what sense should it be Protestant? In what sense should it be Catholic? There are some who would not care what it were so long as it were Christian. There is much included in these two words to which we might object. I suppose it is more or less because we are compartment-minded. We need to think of the Church as a living thing. What we are all concerned about is that the Church should be alive—and alive means to be in communion with the Spirit. We can come together and make it one thing by a determination, by a common purpose, by an end, by an admirable objective. I say objective, because only passion will melt us so that we shall all flow together.

Very Rev. G. R. E. MacDonald: It has been said that Protestantism is a different thing now from what it was in the days of the Reformation. If what I have been taught is true, our brothers went out from their mother Church and closed the door, but they have been blessed in the new house which they have set up. God has blessed them, I feel sure. In many, many ways has God blessed our Church.

Chairman: By way of summary, I should like to say that in our Church there are Catholics and Protestants. It is hard to draw a line of demarcation,

because there are Catholics of infinite variety and shade and the same may be said of the Protestants. The Church Congress has no desire to change this shade, but there is one thing in which we are supremely interested, and that is that the Protestant of every shade should understand the Catholic of every shade and *vice versa*.

THE RELATION OF CHRISTIANITY TO POLITICAL AND INDUSTRIAL DEMOCRACY

THE RELATION OF CHRISTIANITY TO POLITICAL AND INDUSTRIAL DEMOCRACY

By Hon. Benjamin F. Bledsoe, LL.D.

I accepted the invitation to address this gathering with a great deal of pride and likewise some considerable degree of emotion. It seemed to me that here would be afforded an unusual and magnificent opportunity to study for a short space of time some social relationships that are of great and growing concern to and with any assembly of forward-looking men and women interested in the doing of God's work. Here would be afforded an opportunity to make an inventory of some of our aspirations and indulge in an appraisal, in so far as we might, of some of our shortcomings. Inventories and appraisals normally belong to the world of business. They are easily translated, however, into terms of Christian opportunity and Christian responsibility. Being so translated, they have an appealing place and persuasive meaning in a gathering of this sort sponsored by the institution under whose name we assemble.

The subject under discussion to-night has to do with the relation of Christianity to political and industrial democracy. Using democracy in its broadest and most comprehensive sense, it would seem that

there is much in the world that needs considerable in the way of attention and remedy. We have been told by one bishop, happily now unfrocked, that it is now our chosen mission to pull God down from Heaven. As to that, my own belief is that when you shall "pull God down from Heaven" you will take Hope out of the heart of man. We have just been told by another that the institution of marriage and the status of matrimony are to be cast into oblivion. The pernicious pandering to promiscuity that is inevitably involved in the unintriguing programme outlined by him, shattering as it does the sanctity and the integrity of the marriage relation, upon which the faith and destiny of the race depend, must have given most of us pause. I confess it gave me decided shock. Such utterances, emanating from such sources, seem to me to challenge our undivided attention. In the presence of such an atmosphere it is well that for a few minutes we should concern ourselves with some of the substantial things of life with which Christianity may with propriety have to concern itself. So, of politics and of industry, in their relation to democracy and to Christianity, we are to counsel together about this evening. In the little that I shall have to offer I am going to take the attitude—in brief—that, upon investigation, consideration, and analysis, there is not much difference between Christianity and democracy in whatever relation and from whatever point of view they may be considered.

Years ago, as I now recall, I read, in the Talmud

of old, a story of a certain Jewish Rabbi and an Unbeliever. The Unbeliever, not unlike some of those infesting us to-day, was bitterly complaining of the multiplicity and multifariousness of the laws. They were so numerous, so complex, so limiting, so oppressive, that their very existence was an exasperation, their enforcement almost an impossibility. The Rabbi listened to the complaint to the end unmoved, and then replied:

"Sayest thou so? Raise thy foot from off the ground, and while thou holdest it up, Lo, I will tell unto thee all the laws of all the Jews."

The Unbeliever did as bidden and said:

"Here I hold my foot aloft; now then, tell unto me, I pray you, all of the laws of all the Jews.

The Rabbi responded:

"Do unto others as you would that they should do unto you. Lower thy foot and go thy way. This is all the law of all the Jews. The balance is but annotation."

The passing of nearly twenty centuries has not sufficed to detract anything of substance from this thoughtful observation. The Golden Rule is the real and abiding law of our political life, as it should be of our industrial and religious life. It is woven into the warp and woof of our every social and political relationship. By and large all lawful mandates of society are but efforts on the part of society to lead or force, as the necessity may require, its respective constituent elements to do and abstain from doing the things that those respective elements would

want others to do or refrain from doing. This Golden Rule is characteristic of our civilization as it is determinative of our destiny. Without such a just and all-satisfying rule of individual as well as collective conduct, restraint and resistance to evil would soon be relegated to the domain of the forgotten. A conscious wish to be treated right by others inevitably gives us urge to treat others right. A conscious hope that others may avoid doing us evil strengthens our disposition to do them no evil. We voluntarily deprive ourselves of the right to do to others what we should object to having them do to us. We forbid others doing to us what we know they would object to our doing to them. Upon this basis, in its major conception, all law is laid. Pursuant to this rule, in its practical working out, all law is administered.

The genius of true Christianity and the genius of our civilization live in the acceptance of the principle of the Golden Rule. The genius of true democracy is in no dissimilar state. The Rule is the cement that holds the individual elements of organized society together. In its practical application, in social and political relationship, it means merely that you shall hold yourself in conscious restraint with respect to the doing of things, the doing of which would be harmful or even distasteful to others similarly situated. It means, in a word, that you will refrain from the doing of things that will tend to disturb the peace, security, and contentedness of the society of which you are a part. The multitudinous mani-

festations of the law carry no higher or broader burden for you. Repressive though they may at times appear, they merely say what none may do in order that all may get that reasonable amount of peace, happiness, and security out of life to which all are reasonably entitled.

The application of this Golden Rule, demanded by Christianity, accepted by intelligence, wrought into the very foundations of our civilization, and made necessary in any practical working out of democracy, may not be laid out of consideration at all in our conceptions of our industrial and our political relations. It is a rule of universal application in all associations of men. It is, I believe, of a special application in our industrial and political associations.

In respect to industry I have but a few brief observations to make. They seem to me, on reflection, to be demanded by a fair construction of the Golden Rule read in the light of desirable industrial development, and by a fair conception of the destiny which I believe we all are disposed to achieve. They may be summarized thus:

1. If we would avoid social disruption and civil war, we must see to it that disputes between labor and capital in industry are settled, not by the use of coercion or an appeal to force, but by recourse to arbitration and mediatory adjustment. Tumult and turbulency are the greatest real foes of democracy. Reason and intelligence, not blood and iron, must be appealed to and applied in any sustained effort to direct and determine the destinies of the race. In this

behalf I speak of acceptable arbitration, not compulsory arbitration. The Golden Rule is a rule of love. No other rule can last, because no other rule can satisfy.

2. Under our form of government we may not compel free men to labor in a given employment if the conditions of the employment are unsatisfactory. In the presence of the wide-open door of opportunity found here in America, we may not expect free men to continue in any given employment, the conditions of labor in such employment being unsatisfactory.

3. The genuine sons and daughters of toil must have a satisfying share in the determination of the conditions under which the work of the world is to be performed. In this behalf, however, obligation and opportunity must go hand in hand. Wherever opportunity is increased, obligation with respect to the doing of that which will serve to maintain that opportunity is proportionately increased. To the extent that labor or capital assumes responsibility for results, to that extent must labor or capital, as the case may be, assume responsibility for commitments made. You can't enjoy opportunity without pledging responsibility. You can't merit success unless you are prepared to meet failure. You can't demand co-operation unless you are prepared to pledge co-operation. You can't assert the right to speak as a partner unless you assume the liability that attaches to a partnership.

4. An actual and acceptable agreement as to working conditions having been arrived at, and being com-

plied with, the right to "strike," that is, the right to quit work in a body in order to enforce a demand for a change in those working conditions, must be denied, by positive mandate of law, until a full opportunity shall have been had for a just settlement of the dispute. This is but a corollary of a previous postulate that force and violence offer no solution to any pending controversy. At best they but tender a truce. Coercion was never yet the basis for an enduring peace. Ultimately, if peace is to be had, reason and intelligence must be appealed to. Employing a well-known slogan: "Eventually, why not now?"

5. In any employment so affected with the public interest that its immediate discontinuance or disruption would serve to impair or destroy the public peace, public health, or public safety, the right to "strike" shall be held in abeyance by positive mandate of law until an adequate opportunity shall have been afforded the public to secure protection to itself by a replacement of the dissatisfied employees. This refers only to matters vitally affecting the public welfare, such as the police or fire departments, for instance, or the transportation service, and is based upon the theory that the preservation of an existing social structure, the doing and orderly functioning of government in our midst, the protection of our lives and property, the maintenance of life itself, perhaps, is our chosen concern. Peace and security—"Life, liberty, and the pursuit of happiness"—must be maintained, else the flying of the flag is a mere futility.

6. In any employment, large or small, the true

test of a right, as well as an ability, to live, will centre round the fact that it is the duty of the employee, not to do the least he can and get by, but ever to render the most efficient service of which he is capable. In the same spirit and as an inseparable and reciprocal part of the same programme, it is the duty of the employer to pay for such service, not a mere living wage or the least for which labor may actually be secured, but the highest remuneration to which, in reason, the employee is entitled. On no other basis may mutual respect be engendered. Along no other path may industry achieve enduring success.

7. Finally, the hope of the future in industry lies in a sympathetic and sound profit-sharing, based upon a true partnership of interest in the outcome, in which, for every one, the reward to be received is to be proportioned upon the efficiency shown and the productive capacity demonstrated.

Politics, broadly considered, no matter how bad, and government, personally considered, no matter how effective, will ever be tempered by the ministrations of the Golden Rule.

A righteous citizenry believes in government—formally established means for the enjoyment of peace and security—because it believes in peace and security, because it believes in safety, in contentedness, in the furtherance of human happiness in its widest and largest aspect. It believes in the American Government because it believes that that Government can secure these things in unmeasured fashion. It believes in it not because it believes or ex-

pects it to be a political panacea—a means whereby everybody shall be able to get what everybody wants —but it believes in it because it conceives it to be the greatest instrumentality for human progress ever devised by man; the greatest guarantor of true liberty—liberty of the mind to think as well as liberty of the body to act—ever appointed by God for any of His children.

It believes in government because government is the one thing that serves to give continuity to history, stability to progress, incentive to added intelligence, and expectation of just reward from the employment of creative effort. In some form government must exist wherever men gather. With some degree of satisfaction government must encourage wherever men strive. And government of the sort we have in mind, to live, must be efficient. It must be able to protect itself as well as its own. It must maintain and dispense justice to all within the sphere of its influence and control. Its judgments must be pronounced not merely in terms of dollars and cents, but in terms of human happiness and social quiet. It must acknowledge its contentedness only when its poorest and weakest elements shall have had a due and sympathetic consideration of their cause.

The demand, no less than the necessity, of the present hour, is for justice—substantial justice—justice in every relation in life—civil justice—social justice—industrial justice. Unless this demand be met —unless justice be our watchword, our programme, and our goal—liberty will depart, security will van-

ish, democracy will acknowledge its failure, and Christianity will lose one of its greatest opportunities. The Constitution of our fathers, rightly construed, is the great guarantor of justice in our midst. Our republican form of government, rightly administered, is the available means for the securing of justice in our midst. The true Christian attitude is the great urge for the securing of justice in our midst.

Certain destructive agencies, some most sinister in purpose and methods, are storming the citadel of Constitutional government in America to-day. Just as equally sinister elements are storming the citadel of conventional morality and undermining the foundations of Christian faith. They are the self-appointed emissaries of hatred, of envy, delusion, demolition. Not only would they tear down a magnificent structure; they have nothing to erect in its place. Their weapon is force; their message is death; their consummation will be chaos. To them and all of their ilk we pledge opposition—opposition to the limit, without stint or stay.

Nothing originating with mere man is perfect; no one of his creations is sacred in the sense that it is insusceptible of change for the good. Whether it be a means, a measure, or an institution, if change be seriously suggested, change will be comprehensively considered. Within the law there is immeasurable opportunity to amend the law. The right to create of necessity involves the right to change. Wrapped in his ballot every American citizen carries a potent yet peaceful guaranty of his right to self-expression.

All that we ask—what we have a right to insist upon —is that he shall not strive to substitute might for right—that his appeal shall not be to the fears and prejudices but rather to the reason and intelligence of his fellow men.

The genius of this Government and its perpetuity lie in reason, not in intimidation; in hope, not in fear; in right, not in might; in liberty under law, not in mere liberty; in independence with justice, not in mere independence; in an equality of opportunity, not in an equality of condition; in a positive chance for success, commensurate with your abilities, not a chance for success equal to or greater than that of some other individual possibly possessed of greater powers of perspicacity.

In this hour of growing and seemingly threatening menace, sanity and conservatism should be the shibboleth of national no less than of individual safety. Steering between the Scylla of communism and the Charybdis of individualism, between the rocks of negation and the shoals of license, the ballast of the ship of State must be kept trimmed. The sense of individual responsibility of each one of us, particularly each one who in virtue of office, or learning, or leadership, occupies an advanced position, must become more pronounced; our function must broaden and our influence must deepen in order that Constitutional government and triumphant democracy may not perish from the earth.

It is not the number of people that makes a nation great, else China would be the greatest nation

on the globe to-day. It is not mere prowess that preserves empires from decay, else Rome would have lived forever. It is not even sheer genius that serves ever to direct the destinies of men, else Pericles and the Parthenon would still serve to mould the minds of men. It is the virtue and patriotism of the people and their faith in one another and in Almighty God that suffices; it is liberty under law; freedom with justice; it is a gracious giving to others of the rights you demand for yourself; it is a serene acceptance by yourself of limitations placed upon others similarly situated; it is democracy in leash; discipline without despotism; self-restraint without self-extinction; self-interest and self-expression limited only by recognized requirements of social progress. It is, in a word, a conscious disposition to hold one's aspirations or even appetite in restraint in so far as the consummation or satisfaction of the same would go counter to the general welfare. This is democracy. This is Christianity. This is Americanism. This is necessity if we are to live and thrive.

Men and women of America;
Clergy and laity of the great Anglican Church:
I believe
In my country and in her destiny;
In the great dream of her founders;
In her ideals;
In her place among the nations;
In her duty to humanity;
In her ability to serve civilization;
In her capacity to hold open wide the door of opportunity to him who shall seek it.

I believe
That her democracy must be protected,
Her privileges cherished,
Her opportunities maintained,
Her freedom defended
As we would defend our very lives.

I believe
That humbly, before Almighty God,
But proudly before all mankind,
We must safeguard her standards—
The standard vouchsafed to us by
The vision of her Washington—
The standard maintained for us by
The martyrdom of her Lincoln—
Yea, the standard set for us by
The hope of her Woodrow Wilson—
With the patriotic ardor
Of the minute-men,
The boys in blue,
And the legions in olive-brown,
Of her glorious past.

I believe
In loyalty to my country—
Utter, irrevocable, inviolate;
The sort of loyalty that displays itself
In a conscious support of the institutions of my country,
No less than in the active defense of her flag.

And O Thou in whose sight
A thousand years are but as yesterday,
And as a watch in the night—
Thou Who, watching over Israel,
Slumberest not nor sleepest,
Thou to Whom Christians ever turn

For guidance and for strength,
Help us, in our frailty,
To make real
What we believe.
Help us to read on verdured hills
And in the blossoming fields,
Amid the ever-flowing rivers
And beneath the ever-shining sun,
The marvellous majesty of Thy message.

Help us to trace the
Indisputable proof of Thy Being,
Through the liturgy of Thy writings
In rock and tree and stream and cloud.
Help us to walk well
In Thy sight, doing the work
Thou hast commanded us,
That we may thereby be the better able
To realize anew the Scriptural revelation
That we were in truth made in Thine own image.

THE RELATION OF CHRISTIANITY TO POLITICAL AND INDUSTRIAL DEMOCRACY

By The Rt. Rev. William F. Faber, D.D.

It may be assumed in a discussion of this topic before a Church Congress audience that we are agreed in the acceptance of Christianity. It will be as to democracy—political democracy and industrial democracy—that we may find ourselves in disagreement. What shall be our attitude toward these, as Christian men in the twentieth century? Because of our Christianity are we bound to espouse them? Or, just because of our Christianity, must we challenge and may we reject them?

The issue is not so plain as we might have thought it. It is complicated at the very outset by the fact that, although we may all stoutly affirm our conviction of the truth and the finality of Christianity, there are wide diversities between current conceptions of it.

There is no need to labor the point that it is meaningless to assert that Christianity requires *this*, and is pledged to *that*, in the large concerns and relations of our human world, until we agree upon an adequate interpretation of Christianity.

For ourselves, we hold that no presentation of Christianity is adequate which leaves it merely an individual experience, or a code of ethics, or a per-

sonal ideal; in a word, no conception which leaves out the Church. What we find in that earliest of all Church Histories, the Acts of the Apostles, is a *Fellowship of Disciples*. It is significant that we find there also a strangely simple designation applied to it: it is called "the Way." The implication is that those who had come into this new fellowship were somehow different in their manner of life from their neighbors.

We read, again, that "the disciples were called Christians first in Antioch." Whether the Antiochians intended this as a nickname need not concern us. The reference to the avowed allegiance of these people to Christ as their Lord and Master seems unmistakable. It was a personal following of Him for Whom they claimed sovereignty over all life. There is here a new society, the Fellowship of the Disciples of Christ, in closest bonds of a common affection, in common loyalty to their Lord. We see all this, of course, writ large in the Epistles of the New Testament. Christianity takes form in a society; the Christian is a member of the Church of Christ; the Church exerts the strongest social pressure upon every member to conform to "the Way," and this by virtue of the Spirit of Christ dwelling in the fellowship: so there is realized a new kind of thing in the world—the Christian Life. And the Christian Life can never be that of an isolated individual, "a private affair between a man and his God." That is not Christianity, but paganism. As Bishop Temple finely puts it: "Only a society can give an illustration of

what human society ought to be; and it must be a society of Christian disciples; and that is the Church."

Consider now that world into which this new spiritual force was projected. All religions in it, says Kidd, "are as yet primarily related to material ends. . . . Humanity is yet, as it were, without a soul." Dean Church pictures it grimly: "Within the restricted and privileged circle of this social order the remainder of the world was considered, disguised though the fact may have been under the outward forms of a comparatively high civilization, as 'little more than a vast hunting-ground and preserve in which men and their works should supply the objects and zest of the chase.'" To the "barbarians" Aristotle considered the Greeks had no more duties than to wild beasts.

What the relation of Christianity to such a social order must be, it is easy to see. True, both St. Peter and St. Paul exhort to obedience of the civil authorities. But they also make abundant reference to the hostility awaiting those who refused to conform, those who followed the Way of their Lord. That this was a Way of peace and virtue, of well-doing and good-will, would but exasperate their opponents. They represented a new order; and it was a true instinct that felt them to be dangerous to the existing order. The doom of monstrous inhumanities whose continuance men were loath to be deprived of, was seen as in a handwriting on the wall.

It is the fashion to deplore the progressive deterioration of the Church as her numbers grew, and

as the Empire at last surrendered to her. But throughout the so-called Dark Ages the evolution of a Christian social order went on, with whatever checks and temporary relapses. Gregory the Great, in the sixth century, urged the liberation of slaves on the ground that "our Redeemer had vouchsafed to take upon Him human flesh;" and rich men in the Middle Ages manumitted their slaves as an act of Christian devotion. They had travelled a long way from Marcus Aurelius! The time would fail us for mere mention of other great advances in humane sentiment, custom, and law, through the centuries. The Mustard Seed has been growing, and all the while with it the Leaven has been working; the "Gesta Christi" are plain to see. At the outset the Christian Society comprised an insignificant portion of the community; but from the first the witness of its members began to tell upon the life of the surrounding world. The time soon came—as we reckon secular time—when changes were registering themselves in the legislation and the administration of the State, steadily becoming more Christian.

Let us leave these ages, and come to our own. We find ourselves in a world whose social practice and trend are far removed from the "Way" of those pioneers of Apostolic days, sadly at variance with the precepts of the Master and the spirit of His Fellowship. Even before the frightful experience of the War a careful writer observed that "discontent with civilization marks to an astonishing degree the higher reaches of recent thought." Another, in 1910, says:

"The principalities and powers of darkness are no figures of speech. Their presence is felt in all the great businesses of organized life. . . . Indeed, no words could be strong enough really to picture the situation which confronts the observer in this enlightened Christian age."

Somehow the forward march of humanity appears to have been arrested. The self-complacent distinction between "Christian lands" and others recoils upon us: it was precisely these "Christian lands" that rushed or were helplessly dragged into a colossal slaughter of each other; it is precisely they which before the opening of the conflict and since its close have been engaging in economic hostilities; in them it is that we find great upheavals, men rising in revolt against their wrongs, and holding Christianity and the Church herself to blame for the continuance of wrongs. It is a humiliating spectacle; but we must not for an instant allow ourselves to forget the gains of centuries past. Because from Christian influence, and again and again through militant espousal by Christian leaders, there has come so much of social amelioration, men to-day demand of Christianity, and are right in demanding, more thoroughgoing applications of the principles of Jesus Christ, in whose light the wrongs complained of do the more glaringly appear.

The wrongs certainly are there. Mr. Haley Fiske would hardly be classed as a "radical"; this is what he said at the Catholic Congress last October: "The story of the last 150 years is one of exploitation of

the laboring classes and their revolt. . . . I do not know a sadder picture than the condition of agricultural labor in England in the latter part of the eighteenth century. . . . The introduction of machinery and factory labor did not better matters. . . . A writer in 1788 wrote that 'the arts and manufactures can exhibit as mournful a scene of blinded and lame, enfeebled, decrepit, asthmatic, consumptive wretches panting for breath and crawling, half alive, upon the surface of the earth.' " Combinations among workers were met by employers with savage laws "enforced with increasing rigor and often with relentless cruelty." "We have seen," he goes on to say, "the condition of labor improving in matter of compensation *and no doubt this has been the work of the trade-unions.*" After noting the striking gains in the betterment of relations, he concludes: "In industry it seems right and in accordance with religious principles that labor should share with capital in the returns. It seems advisable and in the promotion of industrial peace that *there should be some share in management by labor.*" A few years ago the utterance of such opinions would have called forth an outcry of protest.

"Consider," said Bishop Williams four years ago, "a few statistics from a survey of our own favored land, where the masses are still probably better off than in any other country. . . . Two per cent of the population possess about 60 per cent of the wealth, while at the bottom of the scale 65 per cent, or the majority of the population, own only 5 per cent of

the wealth. . . . Both in Britain and America one-tenth of the people own nine-tenths of the wealth, and nine-tenths of the people own one-tenth of the wealth. . . . There are a few thousand of our people wallowing in luxury undreamed of since the world began. There are millions forever struggling on the crumbling edge of bare existence and slipping over constantly in unnoticed numbers. And, morally, these conditions are as bad for one class as for the other."

Will any one still ask what Christianity has to do with all this? Let the General Convention of our Church answer:

"Whereas, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more humane forms and organization as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

"Whereas, injustice and disproportionate inequality as well as misunderstanding, prejudice, and mutual distrust as between employers and employees are wide-spread in our social and industrial life to-day:

"Therefore, be it resolved:

"That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice and that it demands the achievement of a so-

cial order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy, and just dealings, and the ideal of thoroughgoing democracy may be finally realized in our land."

"Thoroughgoing democracy": the Church herself has spoken, and we might presumably rest the case there. The relation of Christianity to political and industrial democracy is in the Resolution conceived to be that of an identity of interest, of a friendly concern, of out-and-out support. So, certainly, we read it.

Now going back to the opening part of the Resolution, we meet the statement that "the Church stands for the ideal of social justice and that it demands the achievement of a new and better social order." If we are to understand that the Church is committed to such an ideal because she is Jesus Christ's Church, "Fellowship of His Disciples"—such from her very origin, such in essential principle

yesterday and to-day and forever—well and good: we cannot affirm it too strongly. But if by an institution "standing for" something we are to mean the actual attitude taken by that institution, of friendliness or of hostility, by official or individual representatives, again and again, yesterday or to-day, that is another matter. And we may as well confess that up to rather recent times the weight of the Church's influence has not been thrown on the side of "eliminating the gross human waste" of an industrial system which no man could call Christian. The Church is the Church of the Prince of Peace; but we may as well confess that at the critical moment she found herself unequal to "standing for" peace.

We are as far as possible from desiring to discredit the Resolution of the General Convention. Only, we must clear our minds of cant. However distinctively and potently the Church in the early centuries stood for a new social order, it is a mere matter of history that in a later age (say, as does Mr. Haley Fiske, in the last 150 years) there has been on the part of the privileged classes a steady resistance to the establishment of a *better* social order, while there was springing up with the advent of an industrial era a *new* social order, most dangerous to the sacred interests of human personality; and in the steady encroachment of this new social order the Church did *not* conspicuously "stand for" the claims of man. A better day, we take heart to hope, is dawning now: the Church is affirming that she "stands for" what she was created to stand for; and,

at least for herself, she is in the way of saving her soul, if she continues on that line.

But let us look at another side of this matter. Our Resolution goes on to a fervent climax, that "the ideal of thoroughgoing democracy may be finally realized in our land": much as the Creed concludes with "the life of the world to come." Now what of this thoroughgoing finality? It may be assumed that the Russian Soviets think they have achieved the thoroughgoing rule of Demos. What then is thoroughgoing democracy? By definition we should suppose it to mean government by all the people, extending over all their affairs. By all the people; not by one class, even were that class numerically the largest. To substitute for the tyranny of one class the tyranny of another class would not do much for the cause of humanity. Moreover, to submit every concern of life to the vote of the people—in other words, to give Demos charge of us body and soul—would but intensify an evil already sinister, the pressure to deify and worship the State. The voice of the people is sometimes not the voice of God, but the voice of Satan. Is not Professor Babbitt right when he says: "If the plain people of Jerusalem had registered their will with the aid of the most improved type of ballot-box, there is no evidence that they would have preferred Christ to Barabbas"? Shall we be carried away by what Sir John Fraser calls "the myth that because the masses are numerous they must be right"?

There is doubtless much to be said for the pro-

gressive education of men through their possession and exercise of the franchise. We have no desire to minimize the gains through such measures and forms of democracy as have by now been achieved. But there is nothing sacrosanct in any manner of referendum. A few thousand ballots cast or fifty million ballots cast—what sacred cause will they serve unless the vote has registered some affirmation of Justice and Human Brotherhood?

Political democracy: to every man a voice in public affairs? By all means, if thus may be recognized the sacredness of personality and the infinite value of the individual. But remember, it is possible for Demos to trample on the precious things of our Christianity. Of that there is perhaps here at the moment less danger. A present danger is that "the will of highly organized and resolute minorities may prevail over the will of the inert and unorganized mass" (Prof. Babbitt). Walter Lippmann puts it bluntly: "Men will do almost anything rather than govern themselves. They do not want the responsibility."

All of this does not for a moment argue political democracy a failure. Let us admit that it is the best system yet attained by man. Only, let us not forget that its benevolent working depends upon the character of the citizens. "If the functions of the democratic State are to be enlarged," says Bishop Brewster, "it is more necessary that the individual's personal influence count its full value for the right." And it is here that the Church is touched.

And now, what of industrial democracy? John Stuart Mill long ago proclaimed it in these words: "The form of association which, if mankind continue to improve, must be expected in the end to predominate, is not that which can exist between a capitalist as chief and work-people without a voice in the management, but the associations of the laborers themselves on terms of equality collectively owning the capital with which they carry on their operations, and working under managers elected and removable by themselves." You observe that he says, "if mankind continue to improve." Let us not make the mistake that mankind will continue to improve, *automatically*. It was that sort of delusion which we cherished up to the moment we were swept into a World War. Men become better, and the world becomes better, only at cost of discipline and effort.

"Industrial democracy" may mean so many different things, from profit-sharing to the nationalization of all means of production and distribution. What concerns us is that social justice be realized more and more, that a better social order be established, on an enduring foundation. That, Christianity is bound to support. Our Resolution expresses it thus: ". . . every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress."

The particular programme to be adopted in pursuance of these ends is not the concern of the Church. It *is* her concern that the Way of life of her Lord

shall be kept open to all the sons of men; that they shall not be brutalized, millions of them, by a system which leaves them no room to be men, "their whole thought and energy absorbed in the one problem of keeping body and soul together." It *is* her concern that human society be patterned not after the jungle but after the Fellowship inaugurated by her Lord.

Moreover, demonstration has been made of the practicability of co-operation, and on an impressive scale; and, in various callings, of the power of the service motive to outweigh that of selfish profit. Christianity may well sponsor these in the day of an "Acquisitive Society." Details will have to be left to experience to work out; but there will not be a truly Christian Social Order until that great principle, fundamentally reasonable and just, is applied and exemplified: "From each according to his ability; to each according to his need."

THE RELATION OF CHRISTIANITY TO POLITICAL AND INDUSTRIAL DEMOCRACY

By The Rev. J. Howard Melish, D.D.

What's in a name? Narcotic or dynamite. There was a time when democracy spelt dynamite; it was what communism now means to many. To-day, however, democracy is a safe word; it is regarded as the ideal of a bourgeoisie that is passing away. A certain divine delivered a course of sermons on the "Five senses—their uses in this world and the next." Coming at last to the sense of smell, he assured his flock that, though in this world there were many smells, in the next there would be only two—incense and brimstone. Democracy once suggested brimstone, it now suggests incense.

A similar transmutation took place in the phrase, the Kingdom of God. When Jesus used the name the Pharisees and other one hundred per centers of their day saw red. "He stirreth up the people," they shouted; and a coalition was formed of Pharisees, Sadducees, and Herodians, who, forgetting their differences, as Republicans and Democrats do when Socialists have any show at one of our elections, sent the Divine Revolutionist to the Cross. Then the Kingdom of God was made safe for the kingdoms of this world. By the time of Constantine no arch-

angel from heaven could tell the difference between the two. The late Czar was head of both kingdoms; and Pius XI, while ruling that of Heaven, claims that he was robbed when that of earth was taken from him. Paul said that the religion of Jesus was the dynamite of God; to multitudes to-day it is a narcotic.

My thesis is that the Kingdom of Heaven, rightly understood, and democracy, rightly understood, are one and inseparable. They are the two sides of the shield, the divine side and the human side; and, like religion and morality, cannot be separated except for purposes of thought, never actually in life, without destroying both. Both the Kingdom of God and democracy are ideals. Together they present to us the ideal social order; they are what C.O.P.E.C. calls the Divine Society.

Jesus said that the Kingdom of God is like unto leaven which a woman took and hid in three measures of meal. That is not to give a definition but to describe a process. Leaven starts something; once started it cannot stop till the whole be leavened; and when it is leavened it is transformed. "Behold, all things have become new." The Kingdom of God is essentially a temper and quality of mind. It is the inward Sovereignty of God in the mind. It is within us; it also expresses and externalizes itself in an actual social order. There is nothing hidden but that it should be made manifest. It is both individual and social. The Kingdom of God is at once a right relationship to God in the inmost springs of thought

and motive, and the outward expression of that attitude in a society of right relations, realizing the Divine Will for men.

Both the individuals and their community exist in the world; and this world may take no interest either in the importance of the individual or have any use for the community. It may in fact persecute them and seek to destroy them. Nevertheless, they are to be God's own people, a city set on a hill, the light of the world. Their destiny is to overcome the world and transform it until it becomes identical with the Kingdom of God. The kingdoms of this world are to become the kingdom of our Lord and Saviour Jesus Christ.

The religion of Jesus, this leaven transforming the lump, is like a stream which flows from one range of hills and meets in the valley another stream flowing from another range; it finds a kindred element and the two flow on together. So the stream of Christ's religion has met, since the eighteenth century at least, the stream of democracy. This is no place to trace that stream or describe its sources. Suffice it to say that it is in the modern world, not as a little trickle of water but as a strong and mighty river. Is there anything in common between these two? Let us examine the ideal of democracy. Like the religion of Jesus, it has been subjected to many vicissitudes and has been interpreted in a variety of ways. But, generally speaking, by democracy we mean a working hypothesis. It is that every one is capable in principle of the highest. The democratic

ideal brings about a spiritual rise of the lower strata of the people. Indian philosophy, says Keyserling, affirms this possibility only for one in a million; democratic philosophy presupposes it for every one. Opposed to democracy are all those theories which set inherited confines or boundaries of caste. In the words of the late Dr. H. S. Nash, democracy believes that the downmost man, the man without a grandfather, takes rank in the spiritual peerage.

Now between these two streams, that of Christ's religion and that of the democratic movement, there is much in common. The one may be transparently clear and the other may be dyed red, but the differences are superficial, due to soil and conditions; the similarity is the fundamental thing. Both streams agree on the nature of the individual—that he is capable of the highest. And both agree that the individuals collectively are to form a social community. At the present moment, as a result of the War, men everywhere are questioning democracy. Mussolini in Italy and the Communists in Moscow, on the surface as far apart as the poles, nevertheless agree in this—that democracy is a failure no less than monarchy. Democracy is a failure in war; it is necessary to place absolute power in a commander-in-chief. And democracy, if not a failure, is only a partial success in the aftermath of war, when the complicated problems of war debts, rehabilitation, and reconstruction loom so menacingly. But the fact remains that the Kings and Czars have gone, and in their place there rules to-day in every nation of the

world, in Asia as in Europe and America, some form of democracy.

James Bryce concludes his study of modern democracies with the judgment that democracy has belied the prophecies both of its friends and of its enemies. It has failed to give some benefits which the former expected, it has escaped some of the evils which the latter feared. Nevertheless, it has, taken all in all, given better practical results than either the rule of one man or the rule of a class, for it has extinguished many of the evils by which they were defaced. Disappointment is expressed, complaints are made, but no permanent substitute has been suggested. At bottom the religion of Jesus and democracy have a common faith—a faith in man.

II

If this is true, can a man who shares the religion of Christ live under a despotism as comfortably as in a democracy? It is frequently said that the Church has no concern with the political society in which it finds itself: in the first century it lived and moved and had its being in the despotism of the Roman Cæsars; in the nineteenth century it throve in the empire of the Czar; it is found in democratic Switzerland and in monarchical England. This may be historically true of the Church. But is history equally emphatic in saying that the fact holds for the religion of Christ as something distinct from the Church of Christ? Those who recognize no such distinction will not follow me here. But if the re-

ligion of Christ is something to be distinguished from the Church of Christ, and if the religion is what I have alluded to in my opening statement, then it follows, it seems to me, that no Christian who shares that religion can be reconciled to any despotism. He may from necessity obey the powers that be, but in his soul he will be questioning the powers that be whether or not they are the powers that ought to be.

Christianity, being an inner spiritual attitude, will admit that a man can be every inch a Christian under a despotism. Were that not true, the Master himself would not be a Christian. But Christianity is also interested in expressing this inner attitude in outward action and in social institution. It is this that makes it a revolutionary religion. "The old Indian philosophy," says Keyserling, "affirms, just as modern democracy does, that every one is capable in principle of the highest, and that castes are only stages on the path of progress, but limited this magna charta of freedom, declaring that every given life must remain within its inherited confines and that the boundaries of caste can only be escaped from life to life through the transitionary stage of death." [1] So the Church under the Czar and the Emperors has taught submission to despotism as part of orthodoxy, reserving the realization of the ideals of Jesus to some future heaven. In so doing it was more Indian than Christian. If we have the mind which was in Christ Jesus, we shall respect the common man and work to lift the downmost man to the level of the

[1] Keyserling, vol. II, p. 268.

highest, and to make social institutions and the social community express and embody the Christian ideals. An eternal discontent must inevitably be the characteristic of the Christian.

This position is challenged to-day and labelled humanitarianism. The clever Dean of St. Paul's, London, called it a mawkish travesty of Christianity which transfers guilt from the individual to the State under which he lives. Man is always innocent, the government is always guilty. One of the vital parts of Christ's teaching, declares the Dean, is that all good and all evil come from within. Reform begins with the will and conscience of the individual and proceeds outward. It affects social amelioration by working on the moral character. Make the seed good and the fruit will be good. But will it? Good seed is necessary but so is good soil. Tawney concludes his study of religion and the rise of capitalism with the statement that to the most representative minds of the Reformation, as of the Middle Ages, a philosophy which treated the transactions of commerce and the institutions of society as indifferent to religion would have appeared not merely morally reprehensible but intellectually absurd. Holding as their first assumption that the ultimate social authority is the Will of God, and that temporal interests are a transitory episode in the life of spirits which are eternal, they state the rules to which the social conduct of the Christian must conform, and, when circumstances allow, organize the discipline by which those rules may be enforced. Char-

acter is social, and society, because it is the expression of character, spiritual.

III

The principle of religious democracy—the right of every man to a share in the highest—has been worked out in certain departments of community life, notably in some branches of the Christian Society and in the democratic State. Shall we say that these are the only places where the principle is applicable? Has progress toward democracy reached its goal? Is the only task remaining for the people the touching up here and there of the present situation? I have had men say to me that they believed in democracy in politics but not in economics. "Industry," one efficient captain of industry affirmed, "is necessarily a one-man affair. I will not allow even my board of directors to dictate to me what I shall do." Then, said I, you claim for the productive process the right of Louis XIV. Industry! I am Industry! "Exactly so," was his answer. Business, as now organized on a competitive basis, is industrial warfare. And, as in war we set aside democratic methods and adopt the method of dictatorship, so in business we practise the theory of the one-man power. In popular language certain men are called Napoleons of finance, Czars of industry, merchant princes. And they hold as great power in economics as their prototypes in politics and war.

Leaven at work in the barrel of meal knows no limitations except the barrel. It is the nature of all

such forces that they operate. We oppose them at our peril; the part of wisdom is to co-operate with them. "In the United States," says a recent editorial in *The New Republic*, "there exists to-day the most virile, convinced, and resourceful capitalist rulership which the world has ever seen—not a dictatorship, but a whole culture which starves not merely the labor-unions but all liberalizing groups and movements." If this is true do you think that Americans put down George III in order to see arbitrary power re-established in the factory and the mine? Did we destroy the owners of black men in order that a plutocracy might possess white men as well as blacks and yellows, reds and browns? Americans will deal with plutocracy as Englishmen are dealing with their landed aristocracy. What we are seeking, amid many inconsistencies and hesitations, is some reconstruction of industry which will at once make those who direct it accountable to the community for their actions and increase the practical freedom of the mass of mankind, by increasing their power to control the material conditions on which their livelihood and well-being depend.

Here on the Pacific coast you had a condition resembling war on the Seattle water-front. And the shipping interests and the I.W.W. fought it out on that line one whole summer and longer. Neither side had anything to show as a result of the conflict. They then, each thoroughly organized, were brought together under an industrial referee and on a contract basis. The result: war was replaced by

peace. While many men and businesses are saying that democracy is impossible in industry, other men and businesses are doing it. The time is fast approaching when big business will be impossible without democracy.

It is easy to point out the shortcomings and weaknesses of the undertaking, as easy as to show the defects of political democracy. Alexander Hamilton was no democrat in his philosophy—he believed in a monarchy and in an aristocracy, and did his best to organize the United States on that principle. With his clear mind and trenchant pen he pointed out the weaknesses and dangers of democracy. But America became a democracy, nevertheless, and to-day is the oldest democratic government in the world. And other nations, organized on the principle advocated by Hamilton, are following in its train. As America became politically democratic by faith, so by faith and faith alone it will make the great venture of industrial democracy. In this, however, she is likely to be a follower, not a leader, because the industrial revolution took place in Europe sooner than in America; and to-day the leading industrial nations are farther on their way toward democracy. There is, however, a difference between Europe and America. "The growth of the power of the lower strata in Europe is pregnant with evil because even the most self-conscious and self-determined proletarians still cling to the traditional idea that it is the duty of the higher strata to look after him. No one presupposes in America, as a matter of course, that the

wealthy are obliged to provide for the poor; there the contract relation between employer and employed ends in its pure form; there every one expects everything only from himself, and the apparent class war is in reality a struggle of interests. The American does not presuppose that others have to care for him; this statement summarizes the advantage which the New World has over the Old—a permanent order of society in which every one has equal rights can be built on this basis alone." Democracy means equal rights for all. When the rights are political we have political democracy. When the rights are industrial we have industrial democracy. When the rights are human and divine—the rights to the highest—we have religious democracy. But these three are one.

In all the phases of democracy our hope is that expressed by Woodrow Wilson. "The way to success in this great country, with its fair judgments, is to show that you are not afraid of anybody, except God and His final verdict. If I did not believe that, I would not believe in democracy. If I did not believe that, I would not believe that people can govern themselves. If I did not believe that the moral judgments would be the last judgment, the first judgment in the minds of man as well as the tribunal of God, I could not believe in popular government. But I do believe these things, and therefore I earnestly believe in the democracy not only of America but of every awakened people that wishes and intends to govern and control its own affairs."

IV

In conclusion, let me ask this question. Must a man because of religion work for industrial and political democracy? Every man must not only believe in some principles but he must work for them. It is said of the Buddhist that when he discovers some principle of life he sits down and waits to see what God is going to do about it. But when a Christian discovers some principle of life he straightway sets about putting it to work. And this is the difference between the two religions, between the East and the West. Recently a protest came out of China, from a group of missionaries calling themselves Fundamentalists, to the effect that other missionaries were responsible for the growth of nationalism and should be recalled. Some Chinese dictator aiming at absolutism should by all means drive all such missionaries out of China and suppress the Christian religion. For the Christian religion is subversive of absolutism. The Roman Cæsars were not fools; they made inquiry as to the nature of Christianity and they harried it from one end of the Empire to the other. They failed, and their failure should be a warning to all dictators, in Church, in State, in industry.

The religion of Jesus is a revolutionary religion —more revolutionary far than anything suggested by Karl Marx or set up in Moscow. "The Church," says Wells, "is a disease. But Jesus gave not a code but a Gospel; He sent forth not medicine-men but

Apostles." His religion is only two thousand years old, but it has scattered the proud in the imagination of their hearts.

It hath put down the mighty from their seat, and hath exalted the humble and meek. It hath filled the hungry with good things, and the rich it hath sent empty away.

Nor is this work done in destroying human slavery, in opening the Bible to all people, and giving them the power to read its pages, in promoting hospitals and caring for young and the aged. All these things it has done because of its faith in men, in every man, the downmost as well as in the uppermost. It believes in the individual as a man made in the Divine image and capable of becoming like God—even perfect. It believes in the community of individuals, that love and service can prevail there in place of fear, hatred, selfishness. Of course it holds that every one must work to put these principles into operation, in his own life first, in his family, in his Church, in his business, in his politics, in his life. If these be his principles—not the principles of the museums of archæology but the principle of the leaven, the principle of the mustard seed, the principle of the laboratory—then he must go forth like those of old of whom it was said: "Those who have turned the world upside down have come here also." "I am a radical," said Charles D. Williams, of blessed memory, "because I believe, when a thing is upside down, you must turn it right side up."

THE DISCUSSION

Rev. William M. Bours: Taking advantage of the generosity of the officers of the Church Congress in allowing free discussion germane to subject under consideration, I make bold to read the following brief notes entitled: A Social Creed.

If true to its mission the Church must, in its interests and in its work, be identified with community life and enterprise; moreover, it must function for purity in domestic life, integrity in politics, and for equity in the promotion of industrial democracy.

Faithful to his Master—and with the view to capitalizing for God all that God has put of good in the soul of every one the world over—a professed follower of Jesus Christ should be large enough in his human sympathies and extensive enough in his social contacts to be a Big Brother to the sponsor of every wisely devised social, political, or industrial community undertaking. Then will the Church, beyond the spiritual benefits afforded freely to its members, be a greater power for good in the land, and be more widely honored among men as an interpreter of the perfect Manhood in the Divine Personality of our Lord and Saviour Jesus Christ.

Rev. Oscar Frederic Green: There is one point I think we should solve in considering this subject

—in starting a new attitude toward life. It takes time for us to change our view-point. Many think that Christianity is entirely separate, and we cannot go to the point of saying that these people are not Christians. They have not grown so far as to know what is the need of the Christian Gospel. We need to know that there are people in need everywhere. While I am a clergyman of our Church opposing a movement for the Child Labor Amendment, I know that Christianity alone will solve the question of right and wrong. I regret that the first speaker did not go a little more deeply into the matter of strikes. He says that there should never be strikes unless they are submitted to some governing authority. Well, now, the governing authority belongs to the capitalization class and they are never going to admit that they are wrong. There is only one condition on which they would be willing to give up their right to strike, and that is, that the employers would never be willing to close their mills until they have put the matter before the same source. I do not think that is ever coming, so I do not see how the right to strike can ever be taken away. I fear the first speaker gave himself away when he said that this thing should be held up until the employers were able to replace these discontented workers. That seems to me to be a false position. The right to strike has always been acknowledged.

Mr. Jason A. Neilson: I have been wondering just how much of this social disease the clergy have caught. I have been wondering how long we are

going to be called upon to support an institution that is tending more and more toward Socialism, which is largely what you have heard here to-night. Socialism has never succeeded except in books. We laymen know that there are many wonderful theories. I have worked in the various exchanges—a most difficult field—and I have always found it necessary to tell those who are listening to me that theory is one thing, but when you go out to operate in the world, with the conditions that have grown up through centuries, through the lack of spiritual mind in man—of which we have been wofully neglectful —when one faces these things, it is quite a different phase of the situation. When you say that you are going to make this fetich a real thing, I ask you how you are going to make good on that, as operators, not as men in libraries reading books. We have a so-called democratic government; but remember, gentlemen, that it is also a representative government. You of the clergy have a job of your own to perform. Has the work of the clergy been so well done that they can afford to spend their time in joining organizations throughout the country, in working with Washington, in going to various places to see a bill drawn; or is that the layman's job? I think it is. I thought the clergy were in the ministry, to which they have bound themselves by an oath, to give us of the laity spiritual sustenance. The clergy need a steering committee when they attempt to step from their pulpits and from the sheltered life for which they are educated and trained into the world

of affairs. Let the clergy first do the work that has been given them to do, before venturing outside their sphere into the field of politics and industry. If Church and State are to become one, then we had better look out and see about it before we go farther.

EVANGELISM: ITS AIMS AND METHODS

EVANGELISM

By Very Rev. George R. E. MacDonald

The Gospel of Jesus Christ is the world's great need. This is true in every experience and in every relationship of life. The great social, industrial, and political problems, the changing moral standards of the age, the general unrest, the challenging of the non-Christian world—all these, and also the tempted and sinning and doubting and sorry souls bear witness to the world's great need for the Gospel of Jesus Christ, social as well as personal. In every relationship where needs are right, they are right just in so far as men and women are expressing themselves in accordance with the Spirit of Christ and His fundamental principle of love. When things are wrong, they are wrong because of the failure on the part of men and women to live up to the Christ ideal. Evangelism is the spread of the Gospel of Jesus Christ and its application to every human need. This is the Church's mission—its whole function is to proclaim the Gospel. Its worship, its organization, its activities, its missionary work, are but avenues through which its membership engages in the work of evangelism, which is the application of the Gospel to human need.

The Gospel is not a creed or a code or a book, but the Living Person of Jesus Christ. Our Lord did not

commit His Gospel to writing or publish it in a book. That was the work of His followers. His unique method was to plant it in the hearts of men by means of their personal fellowship with Him, confident that the living word would carry the message of life more surely than any other way. The burning zeal which their fellowship with Jesus Christ engendered in their hearts not only told others of the joy which they had found, but they overcame obstacles of all kinds and earned for themselves the title of having turned the world upside down, and so the Kingdom of God was started.

One thing is always true of evangelism—it functions through personality. It begins with the individual. The world's need to-day is just such a personal relationship with Jesus Christ as characterized the first Disciples. When we have as real a fellowship we can expect as great results. The purpose of emphasizing this is to fire with new zeal the loyalty of Churchmen everywhere by bringing back to the Christian conscience that which we have seen, that the one essential of membership in the Church is fellowship with our Master, having living faith in, and loyalty to, the Person and Power of Jesus Christ. Of course, the Church has never really lost this, but our theories and definitions have always been better than our practice. Now, this is largely because we have mistaken emotional experience for religious experience. Religious experience can only come through the personal Christian fellowship of which we have been speaking. There is a great dif-

ference between individuality and personality, between individual and personal religion. Individuality is that separate identity which each one of us possesses. Personality is the result of growth and development of an individual in his environment, through education and religious experience. These are the forces which make personality. Not individual salvation but personal religion is the aim of evangelism. Personal religion is what Jesus counted on when He trusted His Gospel to be spread by the loyalty of those who had been brought into fellowship with Him.

Two things have contracted religion in the Church, individual rather than personal and social, so that we have lost much of the reality of the personal relationship of Jesus Christ. One is a very general misconception of our Catholic heritage, and the other is unwise acceptance of some Protestant indications. Our Catholic heritage emphasizes, as it should, the life of the Church and the necessity of every Christian's entering into this corporate relationship. The Church is clothed with Divine authority. Within it are provided the sacramental means of grace. It is a wonderful organization—a system, if you please. But there has come a belief in a mechanical means of grace; and membership in the Church has been considered an end in itself. So we have gone along in our regular routine of respectably making Churchmen and Churchwomen by a short course of imperfect instruction and failing to impress upon them that real service is needed. What we must have is

direct and personal approach to God through Jesus Christ; but in the realm of Protestant Evangelism this has been carried to an extreme, bringing this fine old word into utter disrepute. The word "evangelism" conveys merely the idea of a revival meeting, where a most imperfect Gospel is preached to overflowing audiences. The whole intent of this kind of revival is to arouse people to seek an individual salvation. Such converts have no sense, no adequate thought, of responsibility.

What we must do is to fill the heart of each individual member of the Church with a sense of personal relationship to Jesus Christ which will make each of us just what the early Disciples were—those who knew Jesus Christ and, being filled with His spirit, must perforce go forth and tell the world. We want to reach down to the individuals in each one of our congregations and show them a sense of their own responsibility.

SOME METHODS OF EVANGELISM

By The Rev. Granville Mercer Williams, S.S.J.E.

"A man may go to Church all his life as the conventional 'thing to do,' he may repeat the Creed every Sunday and never doubt one of its assertions, and yet the problems of Nature and Destiny may be so far removed from all his thought, and the God of whom the Creed speaks may be so unreal to him that he cannot justly be said to have any conscious attitude toward Him or any other *cosmic* reality. The cosmic realities and possibilities may be completely barred from his thought by Steel Common and the price of eggs. To such a man God is not sufficiently real even to be doubted. It was something like this that Tennyson had in mind when he wrote,

> 'There is more faith in honest doubt,
> Believe me, than in half the creeds.' "

This quotation, which is taken from Prof. J. B. Pratt's book, "The Religious Consciousness" (p. 5), describes, I fear, only too exactly the condition of many men and women who come to our churches Sunday after Sunday. It is well that the Church should realize, and is beginning to realize, the duty of attempting the great work of evangelizing the multitudes of unchurched men and women by whom we are surrounded. It is essential that the Church

should realize that the task of converting others can only be undertaken with any measure of success by those who have themselves been converted. "Men are offended," writes the Committee appointed by the Archbishops of England on Evangelistic Work, "not so much by the Christian message, or even the Christian Church, as by the personal insincerity and inconsistency of so many Christians. The chief stumbling-block in the way of the reception of the Gospel lies in the failure of the Church as a whole to exhibit a life consistent with its creed" ("The "Evangelistic Work of the Church," p. 6).

Parochial missions have for their main object the awakening of a vivid sense of personal religion in the type of churchgoer described by Professor Pratt. In its original design, the parochial mission, as preached for example in many parts of England in the last century, was intended likewise to draw outsiders to the knowledge and love of God and His Church. Even in England, where conditions are so much more favorable than in this country, it is becoming recognized "that parochial missions are less effective than they were in reaching the outsider" ("The Evangelistic Work of the Church," p. 27). In this country it seems to me even less likely that any large number of outsiders could be induced to attend a parochial mission. The mission, then, must have for its object the awakening or reawakening of the spiritual life of those who are already members of the congregation. Its aim, in a word, is conversion, by which we mean "the definite turning of the

will, the entire surrender of the life, to God" (Paul B. Bull, "The Missioner's Handbook," p. xi).

"A Mission faithfully preached is as likely to empty a church as to fill it" (Bull, *op. cit.*, p. 14). It is easy to understand why this may be so. The mere formal churchgoer will find the whole basis of his life challenged. He is inclined to be well satisfied with himself, to consider himself as above criticism, and the declaration of the preacher that he too needs to put away sin, to change his life, to put away self and put on Christ, to find in religion the Cross as well as consolations, is apt to irritate him. A challenge is given him. His answer *may* be the great refusal. He is driven to face the fact that he cannot serve God and Mammon. His reply may well be that he prefers the service of Mammon and self.

"No room!
No room!
No room for Thee,
Thou Man of Galilee!
The house is full,
Yea, overfull,
There is no room for Thee,—
Pass on! Pass on!

"Nay—see!
The place is packed.
We scarce have room
For our own selves.
So how shall we
Find room for Thee,
Thou Man of Galilee?
Pass on! Pass on!"

The missioner must himself "have put on Christ" if he is to urge others to do so. He must be a man of prayer. He must realize that one cannot always be giving out, even of the things of the Spirit, unless one finds it possible—makes it possible—from time to time to seek God in retirement. For the deepening of the spiritual life and the obtaining of spiritual power for those who are already trying to seek God and put Him in the centre of their lives there is nothing so effective as the formal "retreat" made from time to time at some place where the distractions and occupations of ordinary every-day life may be laid aside for the time, and heart and mind may be given to waiting upon God in silence and in prayer. Houses of our religious communities may generally be visited by priests or laymen for the purpose of such retreats, and it is greatly to be hoped that the use of the formal retreat may rapidly grow amongst us. With but few exceptions there are, outside of "Religious Houses," but few places in this country that are available for this purpose under the auspices of our Church. The situation is in striking contrast with that in England, where the number of Retreat Houses is rapidly increasing, and where they are constantly in use not only by the clergy but by laymen and laywomen as well. The ideal in England is a Retreat House in every Diocese which has the official diocesan backing. Our people are for the most part wofully ignorant of the place and value of prayer in the life of the soul, and it is to be feared that many of the clergy do not know as much about it as they should.

To return then, the missioner must be a man of prayer, careful to cultivate his own spiritual life. He should be a man of study and make himself familiar with current objections to Christian doctrine and with the very valuable apologetic contributions which are now beginning to appear in answer to these. He should know a good deal of the findings of modern psychology. Above all he must be a man of strong personal religious convictions. "In order that the trumpet may not give an uncertain sound," writes Father Bull, himself a most experienced missioner, "the missioner should be a man of strong convictions. The balanced judgment of the philosopher has its place in the many-sided activities of the Church. But that place is not in the mission pulpit" (*op. cit.*, p. 26).

If a mission is to be preached in a parish, the decision ought to be made some time in advance. A year ahead is not too long, and no mission ought to be undertaken without at least several months of preparation. It is well that the missioner or missioners (for generally two missioners are better than one) should have a personal interview with the parish priest if possible, as soon as it is decided to undertake the mission. During this interview preliminary details should be discussed and arranged, such as the duration of the mission, the general character of the mission services, the real purpose of the mission, what additional services besides those of the mission preaching are to be held, etc. It is essential that the missioner be absolutely frank and open with the incumbent about his plans; for instance, if he intends

to preach and teach the privilege or the duty of confession of sins to a priest, let him say so, in order that there may be no misunderstanding later on. The general plan of preliminary preparation for the mission should also be outlined at this time. It will include an announcement (well in advance) of the fact that a mission is to be preached in the parish, together with a brief description of what a mission aims to be, with a request that all the parishioners pray that God may bless the mission. Later it may be well to have a committee of men and women appointed who will visit among the parishioners and endeavor to obtain promises and pledges to be present at the mission services. It should be brought out in this connection that a mission is not a mere course of sermons loosely connected, but a psychological whole, the aim of which is an intensive effort to draw men and women nearer to God, and that its purpose can only be fully secured by attendance without fail at all the regular mission services. As the time of the mission draws nearer notices reminding the people of the mission should be mailed. Proper preparation is no small factor in the success of the mission, but it is a mistake to have this preparation over-organized.

The best length of time for a mission is, in most cases, probably eight days, beginning on one Sunday evening and concluding on the evening of the second Sunday. In this case it is well to include a mission service on Saturday evening also, though this may be somewhat briefer than the services on other nights. Some prefer a longer mission lasting ten days or two

weeks, or even more. But it is difficult to ask people to sacrifice all their evenings for as long a period as two weeks, whereas it is quite possible for them to give up a week for this purpose. In some cases it might be advisable to adopt the plan usually followed at parochial missions in Roman Catholic Churches, where one week is devoted to the men of the parish, another to the women. This makes it possible to deal very frankly with the peculiar difficulties and temptations of each of these groups. The plan, so far as I know, has not been much used in our own communion.

The mission service should be as informal as possible, spontaneous and free. It is a mistake to try and combine it with (say) the order of Evening Prayer from the Prayer Book. Any fixed ritual should be entirely dispensed with. It is a mistake to have a surpliced choir present; if the choir is present they should be scattered among the congregation in order to lead in the singing of familiar hymns. The hymns used should preferably be "evangelical" in tone, expressing the personal aspiration and love of the soul for its Saviour. The service is strictly a preaching service, but may include Bible-reading (a brief lesson bearing on the subject being dealt with, the teaching of which may be elaborated upon in the sermon), hymn-singing, intercessions, and brief prayers, some of which may be extempore. There should be no suggestion of liturgical worship, and the missioner should endeavor to make the congregation feel as free as possible. "The missioner's art is to

be absolutely free from any system. The essence of mission work is entire freedom of spirit" (Bull, *op. cit.*, p. ix).

The service will include a sermon and an instruction. If there are two missioners, one may take the sermon, the other the instruction. The sermon should be as simple and direct as possible, stirring the emotions of the hearers and arousing the will. The instruction, which will be related to the subject-matter of the sermon, will set forth in as clear and simple a manner as possible some practical duties of the Christian life, or the doctrinal teaching of the Church. It supplies the intellectual and practical ballast which is needed to prevent the effect of the mission being mere "feelings" and "emotions," which are so often followed by disastrous reactions in the history of the Protestant "revivals."

Suggestions as to topics for sermons and instructions will be found given in admirable and most useful outlines in the chapter dealing with Parochial Missions in Bishop Walter Carey's book, entitled "My Priesthood." Any priest who is contemplating mission preaching should obtain and study well this part of the Bishop's book. The sermons will deal with the great central facts of spiritual experience, the meaning and purpose of religion, God, the ugly fact of sin, God's love as shown in the Incarnation and Atonement, the meaning of repentance and conversion, "newness of life" in the Spirit, the necessity of carrying the Gospel to our fellow men.

That very remarkable evangelist Dr. Frank Buch-

man has developed a series of catchwords to describe the successive steps of his method of dealing with souls. These words illustrate so well the successive steps in a parochial mission that I am glad to insert them here. According to Dr. Buchman the steps are five in number (I have, however, changed their order): "*Confidence, conviction, confession, conversion, continuance.*" Let me briefly comment on these as they may be applied to a parochial mission.

Confidence. At the opening of the mission the missioner will try as far as he can to win the confidence and affection of the congregation. This will not be so difficult if he really has the love for souls which is essential in a mission preacher. He will try and make the congregation feel at home, he will discourse to them on religion as "being friends with God," and point out to them that on the discovery of this relationship for themselves depends their happiness in this world and the next. He will not, at this stage, bring forward any matters for which they are not ready or which might frighten them, though he may well point out that friendship involves mutual self-sacrifice and they must not "hold back" if they are really to be God's friends. One or two evenings or even more may be devoted to this theme, for the skilful missioner will soon learn to "sense" the way in which the congregation responds to his preaching and teaching and will not go on to the next step until he is sure the first step has been taken. It may be well to say, in this connection, that, since it is necessary to take account of the response

which is elicited in the actual course of the mission, it is impossible to plan out rigidly beforehand exactly what will be said on each evening. A "plan of campaign" should of course be well laid out beforehand, but the experienced missioner will know when it is advisable to depart from the plan, and will have no qualms about doing so.

Conviction. Having got thus far, the next thing to be taken up is the ugly fact of sin as the barrier erected by the soul between it and God's love. "Superficial ideas about evolution, with a notion that everything is coming right in the end, a shallow fatalism, and easy-going ideas about judgment and the character of God do not tend to make a man say, 'What shall I do to be saved?'" ("The Evangelistic Work of the Church," p. 12). In particular, the teachings of one school of modern psychologists are doing immense harm in leading men and women to think that they are not responsible for their conduct, that all their actions are absolutely determined for them. But though the minds of men may thus excuse themselves, it remains profoundly true that at heart most men and women are not satisfied with their failure to remain true to moral ideals. It is for the missioner to drive home this conviction of sin. No doubt it is true that many "sinners" are rather "morally diseased," unable to help themselves. Such people, however, are really anxious and desirous to be free of the evil thing; it is not difficult to awaken in them the desire of amendment. The publican is ever ready to beat upon his breast saying, "God be

mericiful to me a sinner." The conviction of the Pharisee is more difficult. The missioner must point out that, while the Saviour always showed Himself most ready to receive those who had fallen into "sins of the flesh" and other "grosser" sins and who were penitent, He dealt much more harshly with respectable sins of pride, self-sufficiency, avarice, injustice. The missioner must wage relentless warfare against the common idea that the Christian is at liberty to adopt without criticism current standards of right and wrong. "We must always remember," says Dr. Henry Sloane Coffin ("What to Preach," p. 85), "that Jesus did not come to help men attain current ideals. The righteousness of His disciples was to exceed the righteousness of the best men of the time. Their conduct was to be so conspicuously above the level of even the good that they would stand out as a city set on a hill. It is the preacher's task in every age to point to the hill."

Confession. One of the features of Dr. Buchman's evangelistic methods is the importance he ascribes to the confession of one's wrongdoing to one's fellows. Confession, as practised in "Buchmanism," is one of the most discussed and most criticised features of the movement. Detailed confession of sins, in the Buchman method, is made either to the group or to a selected individual. Confession to a group was used, as is well known, in the early Christian Church, but was later superseded except in very exceptional cases of open and notorious wrong-doing, by private confession to the priest as the official representative of

the Christian society. The imposition of the seal of secrecy, so that nothing told the priest in the confessional might be revealed to another either directly or indirectly, was a wise and salutary provision, springing from the collective wisdom and experience of the Church. Such criticisms as may be rightly directed against Dr. Buchman's methods apply more properly to this lack of safeguard surrounding the confession, as well as to the methods used by Dr. Buchman in obtaining the confession, which appear in many cases to be psychologically unsound. But the central importance of a real confession of sin in the process of conversion is absolutely sound. "As the evil thoughts of (*man's*) heart have become incarnate in word and deed which could be seen of men, so the inward change of heart must become incarnate in word and act" (Fr. Bull, *op. cit.*, p. 161). In my opinion, the missioner, if he is really to help men and women to come to Christ, should plainly and with great clearness set forth the privilege (and in some cases the duty) of private confession to a priest, in order to leave the past behind, as a real demonstration of a desire of amendment, and as a source of spiritual grace and power in leading the new life in Christ. Vagueness at this point is absolutely fatal, and it is to be hoped that before long this may cease to be a "party matter" and that we may all agree as to the value of the practice. What is at stake is nothing less than the eternal salvation of souls. The experience of one of Dr. Buchman's disciples, a student at Cambridge University, in the

battles of himself and other young men against temptation and sin is thus described (Harold Begbie, "Life Changers," pp. 94, 98): "What strikes him in looking back to those days is the strange fact that there was no one to help them. Cambridge is full of churches and clergy, but no aid came from that quarter. The University shepherds altogether ignored the suffering of their flocks."

The experience of his confession is thus described:—"I had discussed this thing often enough, but I had never before confessed it. . . . Here, for the first time in my life, I had torn up my moral life by the roots and held it out to another man. The feeling of this was not, as I should have thought, one of shame and disgrace, the bitterest humiliation a decent fellow can experience; on the contrary, it was one of tremendous relief. . . . I had the distinct sensation that one gets in dropping a heavy load from the shoulders—a feeling of expansion and lightness. I remember, too, that I felt as if something which I had kept bottled up inside me ever since I could remember was gone, clean gone."

The mission priest could add many similar testimonies. The Rev. F. R. Barry writes ("Christianity and Psychology," pp. 84, 85): "It seems to me a plain matter of experience . . . that many people in many circumstances do gain from confession 'in the presence of a priest' a sense of liberation and release which is not guaranteed for them by other methods. It may be possible that the human touch opens for them avenues to God. Or it may be that

the greater effort involved in so searching a test of sincerity leaves behind it a clearer sense of freedom. Whatever the reason, the fact is, I think, undoubted. The sacramental form of confession is ceasing at last to be a party issue; and people of all schools of thought have recourse to it, to their great relief. It is often obviously of the highest value."

In presenting the subject of confession and urging those who attend the mission to make their confessions, the missioner will be careful to press as the motive for so doing the great love of God revealed in the Incarnation and Death on the Cross of Jesus Christ. The preaching of Jesus Christ and Him crucified is central in the mission. Considerable time should be devoted to this great theme, the point being stressed that He who for us hung on the Cross bids us in turn to take up our cross and follow in His steps.

In connection with confession it may be added that it is essential that the missioner provide hours in which he may be seen by those who wish to consult him. The time allowed for this will become greater as the mission proceeds. Those who wish to come and talk over their difficulties and spiritual problems should be encouraged to do so, even if they are not yet ready to make their confessions. Often this personal interview with the missioner will dissolve the last lingering doubts. Since hearing confessions is an important part of the missioner's job, it seems hardly necessary to add that he should have prepared himself by study and experience for this work. An es-

sential element in the preparation is the use of sacramental confession by the missioner himself.

Conversion. A first confession made at a mission or some other definite decision arrived at through the instrumentality of the mission preaching is apt to mark a definite conversion on the part of the one making that decision. It is necessary that a definite resolution be made to do something which really "costs." God must definitely come in and become the centre of the life—God must be first. The integration of personality thus effected will unify life, and some knowledge of the "peace of God which passeth all understanding" ought to follow. The preacher will dwell on the "fruits of the Spirit."

Continuance. Dr. Buchman understands by "continuance" the life in prayer, looking to the Holy Spirit for guidance, and above all "missionary work." The missioner will emphasize the importance of all these, giving some practical instruction in prayer and meditation, but he will go farther and explain the importance of faithfulness in receiving Holy Communion and in regular public worship as preventing the evaporation of religion into a mere subjectivity. It is faithfulness to the externals of religion and the corporate ideal of the Church which is most successful in carrying us over periods of depression and discouragement. "Christian life," writes Friedrich Heiler, "has, like an ellipse, two focal points: one is the quiet chamber of private prayer, the secret communion of the soul with God; the other is the great fellowship of the Church in prayer, the solemn and

ceremonial communion with God of the assembled community" ("The Spirit of Worship," p. 20). Finally the mission will end on a note of optimism, as the preacher drives home the great facts that the power of Christ can and will carry us through every danger, "that all things work together for good to them that love God," and that every demand of our lives may be met through Christ, Who strengthens us.

A word further ought to be added as to the instructions. These may well form a connected exposition of Christian doctrine—indeed, the "Teaching Mission" is a well-recognized form of mission preaching. The Roman Catholics use the method frequently in their "Missions for Non-Catholics," in which the teachings of the Church are set forth as persuasively as possible, and an attempt is made to remove misapprehension and answer difficulties. In this connection the Question-Box is a useful adjunct to the mission. The missioner should attempt to answer all questions which are obviously asked in good faith. He should take care to try and deal fairly with the points raised, while firmly pointing out errors. It is unfortunately true that most of our own communicants have so imperfect a knowledge of the faith which they profess to believe that it is usually helpful to emphasize this teaching side of the mission. It is a great mistake to think that congregations are bored by expositions of Christian doctrine. On the contrary, the missioner will find that such teaching is listened to with the closest attention.

"Theology," writes Dr. Henry Sloane Coffin ("What to Preach," p. 48), "enriches religion . . . expectation makes possible experience, and . . . to teach doctrine which sets forth what God is and does opens doors into ampler life with Him."

It is often customary, besides the regular preaching and teaching services of the parochial mission, to add other services as well: "a children's mission," where the missioner tries to set forth in a way adapted to the needs of the children the central truths of our religion; a daily devotional service with an instruction on devotional practices for the women; a mass-meeting, or series of mass-meetings for men. It is doubtful if it is wise to undertake these except under special circumstances, as they serve to detract from the importance of the preaching services. If the mission is undertaken by two missioners, however, a mission for children can often be profitably handled by the assistant missioner. In an entirely different position stands the daily Eucharist. Even if the Parish is not accustomed to this as a regular thing, it can always be successfully undertaken at the time of a mission. The prayers of those who come, united with the great sacrifice of Calvary, will be an important factor in the mission's success. "Even if few can attend, this opportunity to plead Christ's death on the Cross will be a great comfort and will bring a blessing" (Rev. Floyd W. Tomkins, D.D., in "The Manual—A Nation-Wide Preaching Mission," p. 44).

Collections should never be taken at the regular

mission services, save on the last night of the mission, when a thank-offering is taken to be presented to the missioner. During the week, if so desired, boxes or plates may be placed at the rear of the church with signs to indicate that voluntary offerings placed thereon are "For the Expenses of the Mission." The Question-Box already referred to should be prominently indicated, and there should be other boxes into which requests for intercessions may be placed. These should be offered each evening by the missioner, together with such other simple prayers as may seem good to him.

Since I have already referred in passing to the evangelistic methods used by Dr. Frank Buchman, and am indebted to him for the catchwords which have formed the basis for my discussion of mission preaching, it seems only right that I should add a further word about "Buchmanism." The methods referred to by this term have been the subject of a vigorous attack by some Churchmen, and of as vigorous a defense by others. I hold no brief for "Buchmanism" as such. I believe there is much in it to be criticised. Among the undesirable features I would include public confession, the unwillingness of Frank Buchman to allow for *any* lack of moral responsibility in special cases, too great an emphasis upon sexual sins, a certain tendency toward spiritual pride in the converts made by the system; above all, a distinct tendency to disparage and belittle the Church. I believe there is now a desire on the part of certain followers of the movement to correct these

shortcomings. On the other hand, there is much that is undoubtedly good and fine and valuable in Dr. Buchman's methods. I have never been connected with this movement directly, but I have had some opportunity of observing its results, which are sometimes, in my judgment, disastrous, but very often distinctly "of the Spirit." The words of Dr. A. W. Robinson (in "The Evangelistic Work of the Church," p. 56) describe accurately the attitude of most Episcopalians toward "Buchmanism." "To the lovers of the settled and well-regulated—happily there are numerous amongst us—the upsetting of that to which they are accustomed is most painful, and they are quick to fix upon what seems only extravagance and wreckage. They are ready to ascribe the phenomena to the excitement of the flesh rather than to the inspiration of the Spirit; or, if they recognize the presence of any spirit, it is not the good Spirit."

It seems to me that in his "religious house-parties," Dr. Buchman has hit upon a method of reaching young men and women of to-day who cannot be reached by any other method. These young men and women, undergraduates or recent graduates of our universities, are critical of the generally accepted moral code; sceptical of Christian doctrine, even of such fundamental things as the existence of God, the value of prayer, and personal immortality; and uninterested in the Church. For some reason, and through some one's fault, they have never been led to correlate churchgoing with any sort of

personal religion. They will not come to our parochial missions, they are not yet far enough along on the path of spirituality even to consider a formal "Retreat." But they do go to Dr. Buchman's house-parties. There for two or three days they discuss religion in a perfectly natural way. Some who come to scoff, remain to pray. Many testify that, for the first time in their lives, religion becomes real to them. Forty or fifty of these young people will go to the Buchman house-party, but we cannot get them into our churches. I believe that one reason they go is because of the perfect "naturalness" of the surroundings. The atmosphere of a "house-party" has been described as "friendly, hopeful, and perfectly natural. . . . Men of all sorts were there . . . and all of them talked in their natural voices, wore ordinary clothes, and behaved as if they were debating a political question" (Harold Begbie: "Life Changers," p. 145).

The "house-party" is thus described by one of our own clergy, the Rev. S. M. Shoemaker, Jr., an enthusiastic follower of the movement: "While we generally work with individuals, we frequently gather in what we call 'house-parties.' Maybe you think that's a queer name for a week-end discussion of religion. But, you see, if we called it a 'conference,' some of the people would never come. The half-social aspect of it is what draws them in, because it hitches on to their own kind of experience. These gatherings partake much more of the spirit and gaiety of a social house-party than of the strict and pious

quality of many religious conferences; and yet they often get farther in producing the very thing the religious conferences aim at, genuine spiritual conviction based on experience.

"We collect in a convenient place, twenty or thirty of us. Friday evening we are apt to begin getting to know each other. Some one leads off and then we go round in a circle, telling who we are and why we came and what we are after. Nobody has to speak: some say simply they are here to 'look on.' Any kind of pressure would be fatal to the work. It is wonderful to watch the temperature go up; the thaw that comes that evening or Saturday morning is one of the most interesting human things in it all. People of every kind drop artificial barriers and find themselves chatting quite personally with people whose type they would never meet in ordinary life. There is almost always a complete cross-section of human society in a house-party."

Why might it not be possible for the Church to adopt as one of her evangelistic methods this house-party method, for reaching, converting, and regaining to the Church our young people, many of whom are rapidly slipping away from us and from all religion? If we believe that the Catholic faith which we hold is true, surely it ought to have as much drawing and converting power as the inadequate Gospel of "Buchmanism." I am not suggesting that we should close our Churches; I do not mean that we should give up our liturgical worship hallowed by centuries of use; I do not for an instant propose

that we should substitute "quiet times" for the Holy Communion; or confession to a group of young people for confession to the Christian priest; or "house-parties" for attendance at public worship. But I do mean that we should use and employ every and any legitimate method to bring the vivid beauty and reality of our Saviour's presence as found in the Church to the consciousness of those who for some reason—can it perhaps be that we are at fault?—have not found Him Whom they so much need in their lives. The Good Shepherd will leave, for the time being, the fold to seek and save that which is lost. The evangelist must go out into the highways and hedges and compel them to come in.

MRS. PATTERSON: By the grace of God, let Jesus shape your life. Waken Him with the loud cry of thy desire and he will still the tempest of sense which rages about thee. The aim of the evening—the brother, the teacher, and I would include every one who is trying to do work with human souls—the aim, I take it, is to arouse the Christ within, and change the conscience from the self-centred life to the Christ life. Men have tried to do that by the emotions, to reach the heart—they have tried to pull out that hidden life within. Later, through the development of the mind in man, they have tried to do it through preaching. The world at large is beginning to grow beyond that as they have beyond the appeal through the emotions and they sit back under the preaching. People no longer want to hear about God—they want to know God—and the work of the evangelist is to bring that about. If the Christ is dead in you, you cannot bring him to some one else. We must not think that we are alive because we have been baptized or confirmed. There must be life from within to touch and bring into captivity the other person.

Then we must be able definitely to tell that person how to gain that result. Sometimes our religion becomes vague and indefinite. We must make this so clear and definite that there is not the slightest

doubt in the mind of the other person. He does not want to know how he can live five hundred years; he wants to know what he can do in the next twenty-four hours. They don't know where to begin and the result is that they do not begin. Therefore, we must find what is to be done at this particular moment, to take them a step at a time, and then to check up with them to see whether they are doing it or not. I do not mind, after I have talked, telling people to go home and practise. The next day I go back to see whether they have done it or not. I never expect to save souls through my brilliance, but if people will practise they will know more from their own experience.

Professor Gowen: I do not want to contradict anything that has been said, but we were in danger of beginning at the wrong end, as thinking of evangelism as trying to find God instead of putting ourselves at the disposal of God to reveal His purpose, He comes out of infinity into contact with our humanity. We put ourselves at the disposal of God; and His message sounds forth with the power of a trumpet. It passes through us. God is so present with us that all we have to do is to take part in a great vital process so that evangelism makes itself felt among men. If we, as individuals in the Church, are so possessed of the concrete fact with all our hearts and minds, His voice will sound forth to the world through us.

Very Rev. Harry Beale: Two things have been borne in upon me. There has been revealed to me a

hunger on the part of our people for faith and fellowship. This hunger must be fed, in the first place, by better preaching, not only on special occasions, but week by week all through the year in our churches. Rightly or wrongly, many laymen compare the preacher in the pulpit to a peaceful teacher, and somehow they have the idea that a man ought to be able, by the grace of God, to give forth His word. Therefore, I would emphasize the need of preaching Christ with such clarity of thought that men will be persuaded. There is need for something to fall from the lips of those of us who are in the work, because the hunger for fellowship is great. Often the devotion which binds individual parishioners or families to their Parish Church, or to the Church in general, is the relationship to their own clergymen; and how seldom is it really made a vital thing in the common life of these people. How much less do we often find in some other relationships, one of which is called "fraternalism," and has taken away that word "fraternal" almost entirely from use in the Church! I think in every Parish, in all the relationships of people one to another, we must look to our laymen and laywomen to build up the fellowship of the Church. That is a responsibility that rests more definitely upon them. The fields are white unto this harvest of fellowship and we all, clergy and people together, may go on to satisfy this hunger.

Bishop Moreland: The experience of a lifetime in the Episcopal Church convinces me that there are two deep wants in our loved Church, and unless they

are satisfied no amount of consecrated preaching will improve matters. One is the loss of interest on the part of our people as a whole, and the other is the fact that our churches are cold and need to be changed into warm loving brotherhoods. We must change from passive membership to active service for Christ. We have six thousand clergymen in the Church among the 1,250,000 communicants to reach the souls of those around them. Then we go on confirming year after year, but give the candidates no special work to do. We are in the midst of a big population in America. There is felt all over the world, it seems, the need of God, but there seems to be one big drawback toward finding Him, and that is the prosperous American business man, who is so busy with his toys, his golf-club, and his bank-clearings that he has no time to question why he is here, but we see that the public are vaguely seeking after God. We see it in the men in the clubs. They do not go to church, but they must have something, and so they regale themselves upon the feature pages of the newspapers. We must spiritualize the thoughts of the American people, but that cannot be until we can win them into the obedience and love of Christ, and when we get them into the Church we must have a warm fellowship there. Perhaps one of them is sick. The clergyman calls upon him but no one else. Perhaps he is out of a job. That is a dark day in his life. No one else seems to care anything about him, and when he moves away he does not care for his letter, for the Church means very little, if anything,

to him—and so we are losing members all the time through our lack of Christian love and fellowship.

Rev. Charles T. Murphy: I am surprised to find this Congress so normal, so ordinary, so orthodox. I had anticipated being shocked. I want to say a word about the Church as we have received it. I do not believe that evangelism is essential to salvation, nor that it is going to improve the Church. The great danger in adding cults as new engines of warfare is that they will divert our attention from the great and wonderful machine—the Prayer Book. We must consider that the Holy Spirit regards the individual beginning with the self-conscious life and leading at last to character, and our profession in life is to become like unto Him. Therefore, if the machinery in the Church is as it should be, and the relation of the priest to his people as it should be, these are the most necessary things, and the Prayer Book, used regularly, is the most valuable instrument in bringing this to pass. Therefore, in trying to add to the machinery, we have not added to our value. Even to-day the movement of evangelism, which is going to add to us another department, is not necessary in bringing the people to God. People must be brought into a life of continual penitence, and, by public demonstration of the priest's power of absolution, to come personally into contact with the Lord Jesus Christ; for that is the only cure for sin.

Rev. Arthur Rogers: When I was a boy in New England we used to hear now and then of the New

England invalid. She (for it was usually a "she") was ill—not so ill that she could not get around and not so ill but that she could talk about her woes and miseries all the time. It was possible for her to exercise a rather malicious turn of mind. You knew that she would never get well, and you were fairly certain that she would, at any rate, outlive you. There she was. Now, I have been in the Christian ministry for a great many years. Some of you may think me a *terrible*, but I can hardly claim to be an *enfant*, and I cannot help but wonder if it is not possible for us sometimes to treat the soul in the old-fashioned way of always sinning. I believe in sin, of course, but I do not worship it; but I believe in it and find myself at times sympathizing with it. Is it not possible for us to think so much of our errors, to repent so bitterly of our past sins, that we slow up? I have a little grandchild at home, a very lovely child —as all grandchildren are—and she was sent by her mother to buy eggs, and she bought them and came home. When she got home the eggs were all cracked, and her mother said to her: "Did you drop them?" And she answered: "Yes; but not very hard." I cannot but wonder if it is not possible for us who are clergymen of the Church to carry the eggs in the basket over our arms and sometimes to drop them ourselves. I confess—and I have known a great many admirable men who did not think as I do—but I confess that it seems to me that if I sat through an eight-day mission I should have a complication of diseases before the second Sunday came

around, and, while I am not better than a lot of people, I am not so terribly worse. Must we, in our effort for improvement, start with the assumption that all the eggs are cracked?

Bishop Parsons: Evangelism is the business of the Church and goes to the root of the whole matter. I do not think we half the time realize what the inconsistent lives of people do to block the path of Christ into the hearts of men. Two or three weeks ago a friend told me of a conversation he had had with a returned missionary from China, who quoted something like this from a Chinaman whom he knew:

> I became a Christian many years ago. I heard the message of the missionary and it was wonderful. When I heard the Sermon on the Mount I felt it was a message from heaven. When I heard the word "seek" I said, that is the path for men to follow. I became a Christian, and then, some years afterward, I went to America, and have come back, having renounced the Christian faith. When I saw man after man, who was reputed to be a pillar of the Church of Christ, who had forgotten altogether to seek the Kingdom of God, but who had many possessions, who was fighting against the poor and the down-trodden and the oppressed, who had no love of liberty except his own liberty, I said I have no place in my life any more for a gospel which has not the power to make all men Christians. So I have come back and have renounced Christianity.

It was the lives of Christian people which brought men to Christianity in the early days. It is the lives of Christian people that bring men to Christianity today. We must express the life of Christ in our lives,

both clergy and laity, because it is just to-day as it was in the olden days—it must be lived. We must go out and preach the Gospel, but in the end the thing that makes the Gospel count in the lives of men is where men live the Gospel. The laymen must do this thing. They do not have to go out and preach, of course, but they must live it. The clergyman cannot do everything. Only last night a layman whom I am proud to call a friend, said to me: "Bishop, there is a friend of mine I want to tell you about, and I thought you might see him. I am terribly concerned about him because he lost his Christian faith; but I know now he is moving back toward it, and I want to tell you about him so that you may be able to help him." Now, how many laymen have the lives of their friends on their hearts like that? But, after all, it is not in talking, it is in living. Do not we all know that if 1,000,000, out of the 50,000,000 Christians, suddenly during the night began to be consistent through and through—don't we know that the whole face of the world would be changed?

SOME AIDS TO PERSONAL RELIGION

PRAYER—AN AID TO THE DEVOTIONAL LIFE

By The Rev. Raymond S. Brown

The subject of this paper is "Prayer: An Aid to the Devotional Life." We are not to discuss the history, the philosophy, or the psychology of prayer, interesting as any phase of these broad subjects may be, but we are to think of prayer as a means of deepening our spiritual life. This at once takes our thought out of the realm of the purely academic and places it in the world of the intensely practical. We read much about prayer, we discuss the problems of prayer fluently, yet what the world needs and what we as individuals need is more real praying and better praying. For the Christian life and our spiritual existence rest upon and abide in communion with the unseen but living God, and we as Christians must feel the need in our lives of this vital fellowship with Him.

We all recognize this fact and we know that our spiritual life depends upon the personal address of our souls to God, yet at the same time we realize how inadequate and even unreal much of our praying is. Like the Disciples, the instinctive cry rises out of our being time and again, "Lord, teach us to pray." We have acquired the habit of praying, but so often we feel that one of the inevitable laws of habit is working disaster to the soul, for our prayers have

become perfunctory and unreal. We have all found this to be true. We have only to think back to last Sunday's service of worship and we know that much that was meant to be intercourse with God was repeating habitual words and phrases. Prayers were being said, but our hearts and minds did not ascend to God, and there was no vital contact with Him. Even in our private devotions we so often have no sense of the reality of God's presence and we "say prayers" rather than pray. There is no fellowship with God, there is no close and vital contact with Him, and our spirits do not respond to His Spirit. In other words, our prayers lack a living reality because God seems very far away.

There are many elements in our life to-day which cause this lack of reality in our praying. Some of them are due to the world in which we live, and others to the life which we live. Both of these, consciously and unconsciously, react upon our prayer-life. This world, during the past decade, has been transformed by science. By leaps and bounds it has made its spirit felt. Our outlook on life, on the universe, and on the forces of nature has been changed. The natural forces have been harnessed by man and made to do his bidding. And in the process God has seemed to become less and less necessary. "Where our fathers went into their closets to pray, we go into our laboratories to experiment and into our factories to create." And this scientific spirit which permeates our life is of necessity a critical spirit. It has gone into the very fibre of our being,

and has weakened our sense of reality in prayer. Consciously or unconsciously, the modern world with its scientific spirit has made it more difficult to pray.

But the strongest element which weakens our sense of God's Presence in prayer is the life which we live. We are restless creatures and our days are filled with fret and hurry. We are busy from early morning until late at night making a living, and the inevitable result is that the prayer-life is crowded out. Then, when we come to spend a few moments in prayer, we are tired and weary, our spirit is dull and heavy, and it is almost impossible to bring it into the presence of God. We assume the attitude of prayer, but our spirit does not touch His spirit. The real trouble is that, in the life which we live, the place which should be given to fellowship with God has been usurped by things of far less importance. Our mind is on our business, on our pleasures, on our domestic cares and worries or other things, and the moment that we are quiet and on our knees these things rush in upon us and we are not able to fix our attention upon God. We find it difficult to speak with Him or to listen to His voice speaking to us. Yet in the midst of this pulsating world we feel a real need of that communion with God which will lift us above things present into things eternal. We need and we want to pray.

The question then becomes, How then can we pray? or rather, How can we know the reality of God's Presence in our praying? These difficulties, which are very real in our personal lives, must in

some way be overcome. There is no magical cure for them, but a remedy does lie in our attitude of approach to prayer and our preparation for our prayer-time. Our attitude of approach will help to overcome the problems of the world in which we live. We must understand, in the first place, that we need to come close to Him Whom the wisest of men called "the Father." Then we must approach Him as little children who desire to speak to their loving Father. In the child-like attitude of humility and trustfulness and obedience our intellectual difficulties disappear, and our soul is prepared to be lifted up.

But, just as vital as our attitude, is it for us to prepare for our time of prayer. We cannot expect that, after being occupied with things from seven o'clock in the morning until twelve o'clock at night, we can instantly fall upon our knees and feel the Presence of God. We cannot rush from contact with the world into communion with Him. It is natural that the world should still be with us and perhaps even more intensely in the quietness. There is a real need for preparation before there can be converse. There must be an attuning of our spirits with His spirit. I have always found it helpful to have a brief period of silence before beginning my private prayers. The mind usually wanders far and wide, the voices of the world crowd in, but in a little while there comes a quietness of spirit. Then, with a portion of Scripture or some book of devotions before me, I begin to read leisurely until my soul is in the

mood for praying and there comes a definite conscious fellowship with God. I believe that our prayers often seem unreal because of a lack of preparation. I believe that many prayers are ruined by hurry and carelessness, and by trying to rush into the presence of God. We need to make ready for the most sacred privilege that man has. We need to take time to listen, and it is necessary to place ourselves in the very presence of God. In other words, we must practise discipline in our prayer life, for prayer is a deliberate act of our whole being to make God real to us. And this is of prime importance in the cultivation of the Christian life.

It is, perhaps, our prayers of petition which seem most real to us. God seems very near when we approach Him with some definite desire in our hearts. To many that is practically the only kind of prayer that is known. However legitimate and necessary it is, yet it is only a small part and a very small part of true prayer. Yet it is meet and right that we should ask God for things both spiritual and material, and we have the right to believe that He will answer these petitions in the best way. But many of our petitions show that we do not fully realize the great power that there is in prayer. We ask so thoughtlessly and selfishly. I wonder if we should be willing to take the responsibility of having our requests answered? A poet has expressed this splendidly in the lines:

> "What a World
> Were this if all our prayers were answered! Not
> In famed Pandora's box were such vast ills

> As lie in human hearts. Should our desires,
> Voiced one by one in prayer, ascend to God
> And come back as events shaped to our wish,
> What chaos would result!"

Often we ask amiss because we do not know. Often we ask amiss because our hearts are wrong and we desire either wrong things or right things for wrong ends. Often we ask amiss because we cling to the lower and God wants us to desire the higher. If God be our Father, infinitely wise and loving, we must ask what we will, but always being satisfied for Him to choose the best for us. So often we should come to disaster if God answered our petitions in our own way. But when we ask we must be ready to accept His judgment as to what is best. When prayer is communion with Him we understand this perfectly.

The prayer life of St. Paul shows us the way in which God answers our petitions. You remember how passionately St. Paul prayed to be allowed to go to the city of Rome. "Without ceasing," he asked God "to give him a prosperous journey that he might impart unto the Christians there some spiritual gifts." And years after, God answered his petition, not in St. Paul's way but in His own. His "prosperous journey" was through peril and suffering, through hardship and pain, until he came to Rome a prisoner under guard. His request had been granted, but not in his own way; yet we know that the great Apostle became greater through it, and really understood as he could in no other way the fellowship

of Christ's suffering and His love. And because of God's way we have those wonderful "Imprisonment Epistles," which St. Paul never had time enough to write until he was a prisoner in Rome. God's way was not the way St. Paul had desired, yet it was "the prosperous way" for him and for the Christian work. And so, when we have requests to make, we must be willing to have them answered in God's best way, and like the Master be ready to say gladly: "Nevertheless, not my will, but Thine be done." When we have brought our wills into harmony with the Divine Will, then our prayers are truly answered. Joy and peace come into the life, because we have learned to come wanting nothing but the way of God. We make our requests then in the childlike and the Christ-given confidence that in the Will of God there is our highest good. In this way we exchange the natural acquisitive for the divine receptive spirit.

When we have brought ourselves to this place in our prayer-life we shall find that we shall ask for fewer things. I believe that we should all find it helpful when in prayer we ask God for some thing, if we would pause and question ourselves and tell Him just why we want it. One of our commonest petitions is for health. Do we ever ask ourselves if we can honestly tell God why we want it and how we are going to use it? Or take any one of the innumerable things that are the objects of our petition? I wonder if we could dare tell God our selfish reason for wanting it. If we would tell the reason for asking each thing, we should very soon find that

our desire for getting things would vanish and our spirit would become receptive to His. The very heart of prayer is personal communion between the soul and God. Its chief boon is the fellowship that it brings. We ask as His children and He gives as a wise and loving Father. Our Lord in His prayer life taught us that. That prayer which He gave contains but one petition for material blessings, and that modestly limits itself to asking one day's bread for immediate need. The other five are for spiritual realities. And that gives us the norm for our prayers. The material advantages must be subordinate to the spiritual gifts, which are of supreme importance. When this is done we begin to pray in the spirit and through the spirit of Jesus, and our petitions for things take their rightful place and our wills are submissive to His. It will take many a struggle before we can achieve this. The sky will be dark many times and we shall find life hard to understand, yet through both light and shadow we must believe that the perfect Will of God is being done. There was a struggle for the Master when He said: "If it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." But when we can say and believe that, there comes perfect peace, and a new light shines on everything that happens, and "self," which even in our petitions vexes, soon passes in music out of sight. Then we really pray, for we are in communion with the Father. We are in tune with Him, and it is then possible for His creative spirit to work in the world through us.

And that is the purpose of prayer—to bring ourselves so in accord with God's Will that we will co-operate with Him in His plan for us and for the world. Our heart's desire through prayer becomes His desire. The result is that we are ready and eager to do His will and to help Him answer our prayers. So often we pray, yet our hearts and minds do not sincerely desire God's answer. We see this clearly in our prayers for Church Unity. We talk about it and we pray for it, yet we rise from our knees and thwart every effort which seems to interfere with our preconceived selfish notions about unity. We pray for the coming of God's Kingdom, yet we do so little to make that Kingdom come and so much to hinder it. We pray to be delivered from some besetting sin, yet do little or nothing to keep us from it. The fact is that we do not sincerely desire some of the things for which we pray. I wonder if our sincere desire is the reason that the one petition in the Lord's Prayer which seems to be answered is "Give us this day our daily bread." Surely it is the one part of that prayer that we do sincerely desire. The truth is that when we have been sincere in our prayer and there has been communion with God, there comes a definite consecration and a real desire to co-operate with Him. That prayer which was found in use among one of the tribes in Africa expresses most beautifully this thought. They prayed: "O Great Spirit, Thou hast made all things beautiful, now we must lend a hand." When we have come in living contact with God through prayer,

we know that "we must lend a hand" in making His Will and Desire work through us in the world. Prayer has then become a real power and a mighty influence in our lives and through us to the world.

"THE SACRAMENTS"

By The Very Rev. Harry Beal, D.D.

Personal religion is to find God and to be formed of Him—a constant and renewed experience, essentially ever the same but infinitely varied in its inflows and its outgoings. From far-away primitiveness in religion to our own primitiveness one tie binds together all who know the divine relationship, and it is this: things are the speech of God, whether they be things of nature or things of man. Life and the objects and acts of life—seen, felt, handled, menacing, or amenable—these are repeatedly eloquent of something more than appears upon their surface. They are syllables or whole sentences of the divine. It is an old saying that the world is full of sacraments. This truth is the cord that binds together all religious persons, even, as we might say, quite ordinary persons, since the world began. This is, indeed, mysticism—quite incomprehensible to all others who behold the significance of life only in its outer, temporal, surface manifestations.

Now to those who are in Christ Jesus the unseen, shining through the seen, is a beckoning light for life. What is mystically within must pulse vigorously without. Is not this the Incarnation? Whatever may be desired by other mystics, the Christian mystic cannot be chiefly solitary, or passive, or apart from history, even the little history of his own fam-

ily or town or city streets. Facts—hard, disagreeable, limiting, tremendous—are the stuff, so the follower of Christ unflinchingly affirms, are the stuff for doing the Will of God. Consequently sacraments are always acts—God acting, ourselves responding; and consequently also they are common acts, because they throb through the God-provided matter in which we all share.

"Think not," says Hartley Coleridge,

> "Think not the Faith by which the just shall live
> Is a dead creed, a map correct of heaven,
> Far less a feeling fond and fugitive,
> A thoughtless gift, withdrawn as soon as given;
> It is an affirmation and an act
> That bids eternal truth be present fact."

As in Baptism and the Supper of the Lord, there is something that binds us to historicity as preaching, prayer, reading, meditation often, generally, cannot do. Sacraments are social acts that show God acting and living, and that place His Spirit upon and within us to act and live with Him in this world.

Christian Sacraments are therefore always related to the Cross as the historic, focussed, inescapable, costly sign of the Eternal Love. Here we have been meeting in this luxurious and gilded room which appears as secular and as deadly as the Hall of Mirrors at Versailles. Nowhere does the Cross meet the eye, and yet it must be centre and focus for all our thought and purposes. The New Commandment, the fact of handicap and pain, the search

for fellowship among races and in the Church, and in the civil State and material civilization, the bearing of the Word of Christ—on every hand our thinking and our doing must come to grips with reality. So speaks the Cross, and so speak the Sacraments, and countless souls facing joy, pain, duty, destiny have heard this Word of the Lord through a Sacrament as they could not hear or be strengthened through the arguments or explanations of merely human speech.

Christianity is not a "religion of the spirit" merely, in this rich world. It is the religion of the indwelling Spirit of the Lord beating through all good life in Christ's Name. I ponder the expression "the reserved Sacrament," and without for a moment desiring to be controversial I ask of myself, "How can you reserve Niagara, how can you set apart the Spirit, how can you keep the meal and the Table that are prepared? Is not the Sacrament the wholeness of the act, and not simply the blessed elements? Is not the Sacrament the Presence of the Lord and our obedient and repentant and believing meeting with Him, the overshadowing of His Love, and the lifting up of our hearts, deep thankfulness for His mercies, glad receiving of His Grace, and then, and not least, rising to go forth in His Name? Is not a Sacrament the wholeness of it all?"

An ominous note of religion all through history has been the itching desire of man to exercise control of religion, to dig channels for its rivers and muffle the eruptions of its fire, to dole out its bless-

ings and make safe its assurances. But this is not the religion of Sacraments. For true Sacraments are not man-made but God-given and God-empowered. The mountain quakes and burns, the Lord of lords stands in an Upper Room and breaks Bread and gives the Cup. Who can remain in such a place? And yet brave souls—men, women, boys, and girls—must put forth their hands to take and handle this kind of life.

Sacraments are always a fresh discovery of God. It is as if God said: "Do not look at Me all the while —look to others, others of My children, more of My Being." In the hour of the Sacrament we may always say, "God is here," but the immediate revelation is that He is not only here. After the Sacrament He is to be with us and in us, for we ourselves are to be sacraments. Some lines of Emily Dickinson's, just published (in the June *Atlantic*) declare:

> "Spurn the temerity—
> Rashness of Calvary—
> Gay were Gethsemane,
> Knew we of thee—"

We have life, even life from Christ, from God.

THE BIBLE

By The Rev. Loring W. Batten, D.D.

There were several centuries in the history of the Christian Church during which the laity were denied access to the Sacred Scriptures. These existed only in a language the people could not understand, and they were found only in the churches or the comparatively few homes of the scholars. This condition was not accidental altogether, but indicated the attitude of the Church. The Bible was not a book which the uneducated could handle, and it was deemed best that the people should take what the Church chose to give them. If there were matters in which the Church's teaching and practice were at variance with the Scriptures—and as a matter of fact there were many such—it was best that the people should not be confused.

The Church was bitterly assailed for this attitude, and the criticism was just; for it is always a dangerous course to withhold knowledge. At the same time, it is clear that quite a case could be made for the position of the Church, for—to mention only a single point—the Bible is probably more difficult to understand, take it as a whole, than any other volume in existence. By way of illustration, I may avow my own unhappy state. For some forty years I have been studying and teaching the Old Testament, and

I only half know it now. Indeed, I realize that there are facts which nobody knows now, and probably nobody ever will know.

Along came the Reformation and the Bible became accessible to everybody in his own tongue. The people could have the precious volume, and they were encouraged to read it as the inspired Word of God, the Book of Life. And they did read it diligently. There was a period when Bible-reading was a regular daily practice for all Christian people. That condition extended down to a period which some of us elders can remember.

It is difficult to realize how completely this condition has changed. Bibles are still printed by the million, and are sold or given away, but they are not read as a vital part of Christian discipline—that is, for the nurture of the spiritual life; in fact, they are not widely read at all. If St. Peter were to make a new rule, requiring an examination in the English Bible as a condition of passing through the gate of which he holds the keys, very few lay people would be able to pass, and, judging from my experience with theological students, some of the clergy would receive rather low marks.

Nothing is easier than to denounce a condition which is wrong, and generally nothing is more futile. It is wiser, in the first place, to try to understand it. The people of this age are not degenerates, and a whole nation does not act without some reason. A few persons might cease reading the Scriptures because their spiritual nature is of a low order; but

when everybody abandons a custom, the cause must be a bit more obscure. But perhaps it is not undiscoverable.

In spite of its obvious value, there are some features of the old reading of the Bible which are not very praiseworthy. In the first place, there was a widespread belief that reading the Holy Scriptures was of itself an act of piety. One might not understand it, one might not attempt to mould one's life by what one read, but a white mark went on the recording angel's book, because one had done one's daily chapter. Here surely is a false premise, for there is no more virtue *per se* in reading a chapter of the Bible than in reading a surah of the Koran. The people were quite right in perceiving that access to the Kingdom of God was not attainable by perfunctory reading, even of the Word of God.

Again, along with the wide circulation of the Bible, there came an utterly untenable theory of the Bible, due to the fact that the authority of the Pope was displaced by the authority of Scripture. Every word of the Bible was the utterance ultimately of a Person of the Holy Trinity, and every word was of equal value. The Hebrews claimed that the Decalogue was written on the tablets of stone by the finger of God. The Christians of the post-Reformation age went much farther in that they claimed the same high authority for every word from the first verse of Genesis to the last verse of Revelation, both inclusive.

Then of course nothing must be omitted. Did

you ever read the pathetic story of Ruskin's experience? His pious mother required him to learn by heart a portion of the Bible, I think, every day. And the portions were consecutive, nothing must be left out. So when he came to a long chapter of Hebrew proper names, it had to be learned just the same. It is no wonder that a book put to such uses became unpopular. Indeed, we think there must be something good in a Book which survived such abuse. It may be said that that is an isolated case. Well, look at the practice of our own Church. The lectionary was appointed so that practically the whole of the Old Testament should be covered every year, and the New Testament twice every year. The aim was completeness. But the Psalter was to be read through every month, except for the poor month of February—there was completeness with a vengeance. Now in the Psalms are found some of the noblest spiritual utterances that ever came from the pen of inspired man, but there are quite a few sayings for which I should not be willing to hold the Holy Spirit of God responsible, and which must afford but meagre nurture for a hungry soul. But the Church bade us go through the whole thing without discrimination. It is a hopeful sign that in the revision of the Prayer Book, now going on, a halting step is taken toward relief. It does not go nearly far enough, but cumbersome bodies move slowly.

Without going farther into causes, for I realize that the Chairman has no privileges in the matter of time, and the sessions of this Congress must soon

end, we may easily see that there has been a revolt against impossible views, and, as usually happens, the revolt has swept away both good and bad. To get rid of the senseless theories and practice connected with the reading of the Bible, the people have quit reading it. This seems to many a very unfortunate result, and it is deemed important to restore the old custom. The hope of attaining the goal depends upon offering a motive and a method which will appeal to the intelligence as well as to the conscience.

We may begin with the conviction that Christian people are as much interested in the Bible as they ever were. A few years ago the late President Harper, then a professor at Yale, gave a series of lectures in Philadelphia on the Prophets, about as difficult to understand and in themselves as dull as anything in literature. A thousand people paid admission fees to attend those lectures, and the last audience was the largest of all. Those people listened and they went home and read as they had never read before, for the prophets were made realities in their true historical setting.

And last fall the rector of a church in Washington, D. C., started a Bible class for adults, to meet Sunday mornings at 9.30. He began with the amazing number of two hundred, and closed the season a few weeks ago with more than a thousand, and they were at all times not mere hearers of popular lectures but were eager students of the passages covered.

Let us digress for a moment to consider the read-

ing of the Scriptures in our churches. Do the people get the inspiration even in the grandest passages, so that they go home to read, learn, and inwardly digest? Not often. Why not? Well, too often the Bible is read mechanically, as a stunt to be disposed of as expeditiously as possible, and alas, frequently with such indistinct enunciation that the words cannot be heard. Here we miss a grand opportunity.

While the people's interest in the Bible is a real fact, their general neglect of the good Book is also a fact. It seems clear that they are in a sort of transition glide; for they have wholly abandoned the traditional theories about the Bible—leaving out of the reckoning the still large body of Fundamentalists—and they have as yet not been given an acceptable theory to serve as a motive to read or even to revere. I think we must all realize that the modern ideas about the Bible have resulted in a great loss. The human soul craves authority and certainty. It was once deemed possible to find absolute Truth wherever Holy Scripture was opened. Now we are a bit bewildered. We hardly know what to accept. It seems that we must consult the verdict of scholars in order to know what is authentic.

Thus, according to the Old Testament, all the large body of laws in Exodus, Leviticus, Numbers, and Deuteronomy was revealed of God to Moses. Hence those laws were deemed to have high antiquity and absolute authority. But now modern scholars declare that even the earliest of those codes were compiled long after the time of the Hebrew

Solon; and the modern spiritual discernment scorns the idea that the holy God should be held responsible for many of the laws. Jesus Himself set some aside, and Christians now tend to repudiate the whole code.

Even in regard to the New Testament the case differs only in degree. Many people feel to-day that St. Paul, for example, might be horrified if a woman went into a church without a covering on her head, but they are not sure that the Lord Christ would sympathize with His zealous Apostle. Further, we persist, and I think rightly, that the Gospels stand in a class by themselves, but even here the best scholars, even of a fairly conservative type, warn us that in the fourth Gospel there is a highly interpretative element, and that some of the words of Jesus in the Synoptics are at least colored by conditions which arose after His day.

In spite of the revolution wrought by biblical criticism, there is a deep instinctive feeling that there is something left in the Bible that is immeasurably precious and valuable. Such instincts are apt to be right, and this one assuredly is. Further, I think we can find a basis for it. Let us try.

There is a God, and every human soul that has ever lived on the earth is His child. From the first appearance of man, however primitive a barbarous savage he was, God has striven to direct his life by revealing His own Holy Will. And man has ever felt that, to find himself at his best, he must look beyond and above himself for direction and inspi-

ration. God and man are both eternally striving for communion. Now, the Bible reveals a part, and the best part in the world's literature, of that striving. The Old Testament records the story of God's effort to give Himself to a single race, and of their efforts to apprehend Him. The particular value of Israel lies in the fact that above all other nations they showed a passionate yearning for God, and an ability in a degree to understand what God was and what He wanted.

Up to a certain point it is easy to trace a healthy growth in the religion of Israel, but the tragedy appears because we also see that there was a time when that growth ceased, and it is not impossible to see what made it stop. The Jewish Church decided that the Book of Esther was Holy Scripture and that the Son of Sirach (Ecclesiasticus) was not. That decision shows a loss of spiritual discrimination, the waning of the power to recognize the Voice of God. Along with that decision was the belief that the canon was forever closed, that God's revelation ceased with Malachi, that finality had been reached. Judaism took its pound, wrapped it in a napkin, buried it in the earth, and is waiting for an account of its stewardship which it may find embarrassing to render.

God did not see the finality idea, and his inevitable move was to send His Son. The record of the revelation through the Son and His immediate followers, and man's reaction to the revelation, is found in the New Testament, the peculiarly Holy Scriptures

for Christianity. And let it be noted that in this sacred word there is no note of finality so far as revelation is concerned. "Lo, I am with you always, even to the end of the world." Even the Son lives His short human life, and ascends into Heaven, but the Holy Ghost is given as an ever-present and effective Source of inspiration and revelation.

From the point of view I have so roughly and briefly outlined, the Bible seems to be a book worthy of reading and study, even in this enlightened and critical age. It is certainly a book of sources for our holy religion, and it is well to know the well from which our water is drawn.

The goal of personal religion is now and always has been communion with God, to give His revelation a free chance in our lives, and to recognize what really comes from Him. The Bible is one of the surest and safest aids for the development of our religious life, but to that end we must use it and use it in the right way.

I know no surer approach to that right way than to reflect upon the way in which our Lord used the Sacred Scriptures of His own people. He showed a familiarity with the whole Book, but he also showed a rare faculty to discriminate between what was eternally true, what was good as a temporary measure, and what was a wholly wrong conception of the Will of God. For example, the Jewish law did endeavor to make marriage a real institution, and to restrict somewhat the gross evil of divorce. But our Lord grasped the spiritual union in marriage, and

deemed that indissoluble. The terrible situation which confronts us in America to-day warns us of the hosts of people who marry without any perception of what the Will of God is. Klausner, whose book on the "Life of Jesus" has attracted more attention than it really deserves, claims that all of Jesus' teaching was derived from Jewish sources. He certainly fails to establish proof of his contention, but even if it were well founded, it would be true that Jesus showed a remarkable faculty for picking the few golden grains in countless bushels of chaff.

The Bible is much better spiritual grazing-ground than the vast Jewish literature of our Lord's time. The golden grains are as the sand of the sea for multitude, but confessedly, so far as food for the soul is concerned, there is some chaff. That expresses the essential difference between the old and the new views of the Bible. Our fathers insisted that it was a sort of spineless cactus, a beardless and chaffless grain, from which there was not even a hull to discard. It is true that there is a disastrous tendency to go to the other extreme, and regard the Scriptures as chiefly spines, beards, chaff, or bull.

Therefore it is vital for the devout reader of the Holy Book always to read with his critical faculty wide-awake. I do not refer to literary or textual criticism. When a person is reading for the nurture of the soul, it matters not whether a text is sound or not; it matters not who the human author was, or in what age he lived. It only matters to discover passages through which one may discern the Voice of

God, and that cannot be determined by seeing whether or not the passage is prefaced by the words, "thus saith the Lord," for God usually speaks to the soul without self-introduction. Coleridge long ago discovered the true test of value in the Bible, when he spoke of the many parts that *found* him. That gives us the key. We read to let the great and noble utterances find us, and there will never be any dearth, if we can be found at all.

The concrete is usually more helpful than the abstract, and we will try this method, even at the risk of revealing personal idiosyncrasies. We turn to Isaiah 63, and read the first eight verses, a passage by the way strangely appointed for one of the Advent lessons. It is a gory picture under the symbol of a man treading grapes in the winepress, and it means that God is tramping out the life of Israel's enemies, and His garments are dripping with their blood. The passage has its interest. The Jews were unable themselves to cope with their foes, and they picture their God as doing it for them. But a soul hungry for God would starve to death on such a diet, and must delete it from his book of devotion.

We turn back to the stories of Moses. We care not now what is history or what is legend, but only for spiritual and moral value. We take little interest in the account of the calamities he is said to have brought upon the Egyptians. We light upon this passage: "Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock, and the

shepherds came and drove them away; but Moses stood up and helped them, and watered their flocks" (Ex. 2:16). Now we must put into practice the vastly important Christian discipline of pious meditation. The rule in the desert was men first. The men stand by while the girls draw the water, which the men appropriate, and then let the girls work again for their own needs. These men had no idea that they were doing wrong. Abraham's servant tested the value of a woman by her readiness to draw water for him and his animals. But Moses introduced a new and revolutionary idea into the world, that the strong should give place to the weak. It is not likely that he gained his end by a moral discourse. Men do not give up ingrained habits easily. He was one against many, but his treatment of an Egyptian abusing a slave suggests that his right arm could deal an effective blow, and doubtless some of those shepherds had a chance to reflect on their sins while they were sprawled upon the desert sand. I confess I like to think of those heavy blows, but what finds me deeply is Moses' moral discernment, and his sublime courage to make it effective.

We will turn now to the New Testament, and not mind if we get for a moment in deep waters. In Romans 7 we read: "For that which I do I know not: for not what I would, that do I practise; but what I hate that I do. . . . But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me." Does this *find* me? It depends upon my experience in life. It finds me very deeply

if I too have been in the terrible struggle of the soul, knowing what I ought to do, and striving hard to do it, only sometimes to suffer humiliating defeat, and then find myself in hopeless bewilderment because I do not know why I was beaten. St. Paul anticipated one of the striking revelations of the new psychology, that often we do not know why we do things good or bad. He realized that there is some mysterious force in us which makes the path of righteousness sometimes difficult to follow. He called it sin, others call it the devil, and the modern psychologists call it a complex. The name is not as important as the thing. If we understand St. Paul on this point, we shall have an important key to his Christian zeal, for he believed that the power of Christ alone could enable him to meet this condition.

Finally, we must follow his cue, and turn to the Gospels. And here we come the nearest to the beardless and chaffless grain. Open where we will, it is easy to discover that which finds us, if we can be found at all, that is, if there is any power of response to a high and noble appeal.

I take a passage from the fourth Gospel, in which we are often uncertain whether we have the actual words of Christ, but can never be in doubt that usually we have what is after all more vital, His spirit.

"He that entereth in by the door is the Shepherd of the sheep." Those words make me think how often we expect God to come through the walls, so as to produce a miraculous effect, rather than in a natural way through the common means of entrance.

And of the many ways people have sought to assure themselves of entrance into the Kingdom of Heaven in some peculiar way rather than through the door of honest Christian living. "The sheep follow Him: for they know His voice." Are we really His sheep, or just goats? It is easy to tell: do *we* know His voice? "The Good Shepherd layeth down His life for the sheep." It is easy and profitable to a degree to reflect upon what Jesus has done for man's redemption, that He was ready to make any sacrifice for our good. But we fail to catch the high note of the words unless we are inspired to realize what kinds of shepherds we are in relation to our fellows, wife, husband, children, neighbors, parishioners. What sacrifice are we ready to make for the good of others?

My illustrations are pitiably meagre. There are thousands of sublime passages in the Bible, spiritually beautiful, true, and inspiring. But they cannot find us, nurture our hungry souls, unless "we read, mark, learn, and (above all) inwardly digest them."

CLOSING ADDRESSES

FAREWELL ADDRESS

By The Rev. Loring W. Batten, D.D.

I want to say a word regarding the holding of the Church Congress this year on the Pacific coast, where it has never been held before. The invitation came as a great surprise to us, and at first we doubted if we could come. We found it easiest to get men to come from the East who had already paid a visit to California. I have made my first trip to California, and it will never be difficult to get me here again. I have attended many Church Congresses for over thirty years, and I have never been at one more satisfactory than this one.

Now, I want to make an acknowledgment to the Bishop of this diocese, who invited us to come, and to the Committee which had charge of the arrangements. We shall go back to the East to carry a glowing report. It is the most extensively advertised Church Congress that has ever been held. People are even throbbing in New York about it; I suppose this Congress has been noted in more papers of America than any other one. Nobody here was troubled by a paper we heard read, and I might say there is a lesson of great value to be learned, inasmuch as it puts us on our guard and teaches us to judge rightly, without reference to any reports that may be right or wrong. That does not matter. It is the attitude of the people here which counts.

Bishop Parsons: First, I want to say *Amen* to all that Dr. Batten has just said about newspapers. If they would print exactly what was said as it was said, there would not be so much disturbance. Last evening they had head-lines—please note that they were red—"War between Bishops." I did not know anything about it until I read it in the paper and, of course, it must be true, but what I mean is just what Dr. Batten has been putting in another way. The newspapers put so much in print because of the fact that it seemed to be sensational and something out of the ordinary from the normal morality of the people of America. It is comforting, if you like to put it that way.

Then, I want to say here that the whole diocese is very deeply grateful for the work of the local Committee who had this Congress in charge. It has seemed rather ridiculous for me to sit on the platform and look as though I had had a whole lot to do with it, when, in fact, I did nothing at all in advance. The Committee took it all off my hands, and to Mr. Jennings, the Chairman of the Committee, and to Mr. Miller and to all the others who have worked so hard, the Diocese owes thanks and, however satisfactory the arrangements may have been, the Congress owes their thanks.

I want to express our very deep admiration for the beautiful courtesy and skill with which the Chairman has presided, and, if I may add to that, the painstaking care and skill with which the Secretary has done his part. And then, finally, I want to tell

the Chairman and Secretary and all those who are responsible to the Congress how very gratefully we thank them for coming here. It has meant a great deal, and I am sure I am speaking not only for California but for the Dioceses up and down the coast—for all those who have had representatives here at all. It has been a tremendous stimulus to us, it has brought to us the breadth and power of the Church, and we have had nothing like it since the General Convention of 1901. It has brought to us intellectual power, and I hope all of you will read the editorial in *The Chronicle* this morning and see how well they speak of just exactly what the Congress has been trying to do and of the high character of the work and the high character of the men who have done it. The General Convention brought to us something which was quite unique to us. It brought to us the tremendous power of the Church in its task in the world. The Church Congress makes men recognize that the Church is big enough to contain within itself men with all kinds of views, and to have the sense of freedom and the power of leadership to face all the problems which meet us to-day.

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Protestant Episcopal church in the U. S. A. *Church*
gress, San Francisco, 1927.

Christ in the world of to-day; a record of the Church
gress in the United States on its fifty-third anniversary,
MCMXXVII, with an introduction by the general chair
Charles Lewis Slattery. New York, C. Scribner's sons, 1
xi, 805 p. 19½cm.

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democracy.—Evangelism: its aims and methods.—Some aids to per
religion.

1. Title.

27—275
Library of Congress BX5820.A6 1927
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